

A BRIEF OUTLINE OF CHURCH HISTORY

Including the Reformed Church in the U. S.

BY

REV. THEODORE P. BOLLIGER, D. D.

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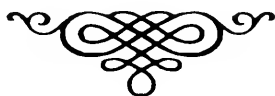
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Brief outline of church history :

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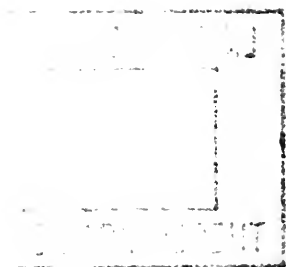


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ANCIENT CHRISTIANITY

LESSON I

FIRST PERIOD. THE BEGINNINGS OF THE CHRISTIAN CHURCH.

4 B. C. TO 312 A. D. THE BIRTH OF CHRIST TO CONSTANTINE, THE FIRST CHRISTIAN EMPEROR.

Christ came into the world to do two things: first, to complete the work of redemption and to offer righteousness and salvation freely to all; secondly, to establish a church and give it authority and power to conquer the world. The work of redemption is revealed to us in the Bible, the conquests of the Church in Church History. A well-informed Christian should know both.

Church History is divided into three great epochs. **Ancient Christianity**, 4 B. C. to 590 A. D., dealing with the early Christian Church; from the Birth of Christ to Gregory the Great. **Medieval Christianity**, 590-1517, unfolding the Glory and Decline of the Papacy; from Gregory the Great to the Reformation. **Modern Christianity**, 1517 to the present, presenting the Rise of Protestantism and the Multiplication of Denominations and Sects; from the Reformation to the Present Time.

I. **THE APOSTOLIC AGE** covers the first century.

1. **The Infallible Rule.** The Word of God, the life of Christ and the History of the Apostolic Church furnish the "Infallible Rule" by which all later developments in doctrine, worship, and church government must be measured.

2. **Extension.** The apostles obeyed the command of Christ: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth." The gospel was spread by extensive missionary journeys of the apostles, by the travels and business trips of believers, and by dispersions caused by persecutions. At the end of the first century,

Christian congregations were found in all parts of the Roman Empire.

3. Life, Worship and Organization. Brotherly love was the distinguishing trait of the first century church. The forms of worship were very simple and informal. Hymns and prayers, scripture reading and exposition, the use of the Sacraments and personal testimony were the main features. The Lord's supper and Baptism were the only sacraments observed.

Fundamental convictions were: belief in the deity of Christ, His resurrection, His power to forgive sin, salvation through faith alone, and the necessity of a godly, self-sacrificing life.

Elders or bishops, and deacons were the only congregational officials. The terms "elders" and "bishops" were used interchangeably for the same office. Compare Acts 20:17, 28 and Titus 1:5, 7.

II. THE AGE OF PERSECUTIONS extends to 311, the end of the first period.

1. The Persecutions. The Lord foretold that persecutions would come. The Jews and the Heathen both raged against the growing church. The sword and brute force were arrayed against divine truth and moral grandeur. It was a struggle to the death. The Church triumphed.

There were innumerable local and provincial persecutions. Only two, under Decius Trajan (249-251), and Diocletian (303-311) spread over the entire empire, although it has been customary to speak of ten great persecutions. During this entire period, Christianity was an illegal and forbidden religion.

The first persecution under the emperor Nero (65-68) while confined mainly to Rome was a prophecy of all the others. A great fire raging ten days had destroyed one-half of Rome. The rumor spread in the city, that Nero himself in order to rebuild Rome with greater magnificence, had caused the conflagration. (This rumor was probably correct.) To divert the anger of the populace, the emperor charged the Christians with the crime. A terrible persecution arose. Christians were sewed into the skins of wild animals and thrown to half famished dogs, or wrapped in pitch and rags and burned as torches, or nailed to crosses, or served as targets for the arrows and spears of glad-

iators. The apostle Paul, and probably Peter also, were among the martyrs.

For two centuries persecutions raged at intervals. Golden deeds of religious heroism occurred. In 155, Polycarp, bishop of Smyrna, scorned to deny his Master, saying "Eighty-six years have I served Christ and He never wronged me; how can I now speak evil of my King and Savior"? He was burned at the stake.

The climax was reached in the days of Diocletian (303-311). The persecutions extended over the entire empire. "All the pains which iron and steel, fire and sword, rack and cross, wild beast and beastly men could inflict, were employed." After the abdication of Diocletian (305) his co-regent, Galerius, continued the persecution with renewed fury for six years. A hideous, nameless disease then laid the emperor low. In his agony, he issued the first edict of toleration, granting to Christians the right to erect churches and to worship publicly, and asking the prayers of the Christians for the emperors and the state. This ended the age of persecutions.

2. **Extension of the Church.** In spite of persecutions, the church had grown marvelously. The blood of the martyrs was the seed of the church. There were no great missionaries. It was not necessary. Every Christian was a missionary. By personal work and direct testimony converts were won.

The Scriptures were translated from the Greek and Hebrew into the Latin, Syriac and three dialects of the Egyptian. Churches abounded from India and Arabia to Spain, and from the desert of Sahara to the British Isles.

3. **Doctrinal Controversies.** The church from the beginning had to contend with heresies, coming both from within and without. The most important of these were **Ebionism**, **Gnosticism**, and **Neo-Platonism**.

(a) **Ebionism.** The name comes from a Hebrew word meaning "poor," and was probably first given in reproach. Ebionism was a Jewish form of Christianity. The supernatural birth and the deity of Christ were denied. The Gospel was considered simply as a new and higher "law." Circumcision and the entire Old Testament ritual were declared necessary to salvation. Remnants of this heresy persisted until the end of the fourth century.

(b) **Gnosticism.** (From the Greek "gnosis"—knowledge.) Gnosticism was a pagan form of Christianity. It was a compound of various heathen philosophies and a defective Christianity. The Gnostics claimed possession of a higher knowledge (gnosis) than that possessed by the ordinary Christians. Between the supreme God and the world, a long series of lesser divinities called "aeons" was conceived. Each successive aeon was a little lower in dignity, power, and divinity than the next above. Christ was the chief and most perfect of the aeons. The lowest aeon, that is, the one farthest removed from the supreme God, was the creator of matter and the world, for the supreme God could not have created matter, because matter is evil in itself. Christ did not possess real humanity. The divine Christ simply assumed the form of the human Jesus at baptism and left it again just before his suffering. Redemption consisted in freeing the soul from contact with matter. Some Gnostic sects practiced the strictest asceticism, others fell into the grossest self-indulgence in their efforts to be freed from the shackles of "matter." This heresy lived for about five centuries.

(c) **Neo-Platonism** (from the Greek "neos"—new; Plato, a famous Greek philosopher.) In Neo-Platonism, heathenism made its last desperate effort to re-establish itself. By the end of the second century, heathen philosophies and religions were fast dying, while Christian ideas had permeated everywhere. Neo-Platonism gathered to itself all that was best in the heathen philosophies, religions, and ideals. Many Christian ideas were also incorporated. In this way a new universal religion that could satisfy heart and mind was to be formed. The effort was vain. By the middle of the sixth century the movement was dead.

During this age of persecutions and doctrinal controversies, a host of Christian writers arose to defend the church against the threefold charge of atheism, treason, and immorality, and to set forth its actual teachings. Among these great defenders were Justin Martyr, Irenaeus, Origin, Tertullian and Cyprian.

4. **Life and Worship.** During the persecutions, the Christians' best defence was a clean life and a blameless character. Even the heathen have left us their favorable testimony. Galen, the physician, testifies that they "kept themselves from carnal

pleasures." Lucian, the satyrist, is amazed at their "incredible eagerness to help each other in want." Others declared, "Behold, how they love one another."

The first divine services were held in private houses and secret places. Not till the third century could churches in large numbers be built. The Lord's Day, or Sunday, early displaced the Jewish Sabbath. Two great festival Sundays slowly emerged, Easter and Pentecost. The services gradually became more elaborate. Special set prayers, liturgical forms and brief creeds enriched the earlier simplicity. The Lord's Supper became so sacred a rite that only those baptized and in full membership in the church might witness it. Infants as well as adults were baptized from the beginning. A peculiar heavenly grace was believed to be imparted by baptism: Catechetical instruction was the universal rule. After confession of their faith, catechumens were received into the church by confirmation.

5. **Organization.** Elders or bishops and deacons were the only church officers in the apostolic age. The elder-bishops had charge of the services and spiritual affairs of the congregation, the deacons of the benevolences. In the course of time the elder especially gifted was entrusted with larger duties, such as preaching, the care of the sacraments and presiding at congregational meetings. This elder thus virtually became the "pastor" or shepherd. Towards the end of this period the distinction between the pastor or bishop, and the other elders had become very marked. The pastor was ordained to his office, gave his entire time to the congregation and was supported by the contributions of the membership. The term "bishop" was no longer applied to all the elders, but only to the "pastor."

At first all bishops were of equal authority. As time passed they fell into different ranks according to the importance of their particular parish. Thus there were country bishops, city bishops and metropolitan (capital city) bishops. Each rank had its own measure of authority. The congregations were at first only loosely connected, but by the end of the third century were united in a magnificent organization, closely welded together. The Christian Church in a sense formed a vast, secret society within the empire, with pass words, and signs and symbols known only to the believers. In this way alone could the Church

have been preserved amid the successive shocks of the great persecutions.

TEST QUESTIONS

1. What was the twofold purpose of Christ's coming?
2. How are the three great epochs distinguished?
3. What is the "infallible rule" for measuring all ages of Church history?
4. How was Christianity spread in the Apostolic Age?
5. What three persecutions are named?
6. What were some of the tortures inflicted?
7. Into what languages was the Bible translated?
8. What was Ebionism?
9. What was Gnosticism?
10. What was Neo-Platonism?
11. What testimony did the heathen give as to the life of Christians?
12. By what stages did the office of "pastor" emerge?

SUGGESTED TOPICS FOR FURTHER INVESTIGATION

1. The boundaries of the Roman Empire during this period.
2. The office of "Elder or Bishop" and "Deacon" in the N. T.
3. The persecution under Decius Trajan.
4. Heroic examples of martyrdom.
5. Some facts about Irenaeus, Origin, Tertullian, Cyprian.
6. "Quo Vadis," by Henryk Sienkiewicz, gives a dramatic account of the Neronian persecution. Should be read if possible.

BOOKS FOR REFERENCE

- Cowan: "Landmarks of Church History." 188 pp. Very useful manual.
- Fisher: "History of the Christian Church." 729 pp. The best one volume Church History.
- Schaff: "History of the Christian Church." Eight large volumes. Invaluable for reference.
- The New Schaff-Herzog Encyclopedia. Especially fine.

Where the above books cannot be consulted, any good encyclopedia or work on Church History will prove valuable. For special study of the Reformed Church in the United States, consult:

- J. M. Dubbs: "Historic Manual of the Reformed Church." "History of the Reformed Church, German."
J. I. Good: "Origin of the Reformed Church in Germany."
"History of the Reformed Church in the U. S." (1725-1792.)
"History of the Reformed Church in the 19th Century."
H. J. Ruetenik: "Pioneers of the Reformed Church."

LESSON II

SECOND PERIOD. 311-590. CONSTANTINE THE GREAT
TO GREGORY THE GREAT.

GENERAL CHURCH COUNCILS AND GREAT MIGRATIONS

The chief events of this period are the enthroning of Christianity as the state religion; the mighty migrations of German tribes; the statement of fundamental Christian doctrines by the councils; and the deterioration of the spiritual life in the church.

I. HISTORICAL SKETCH OF POLITICAL EVENTS.

(a) **The United Empire.** In 312, several rival emperors struggled for the throne. **Constantine** was one of these. Though still a heathen, he had always treated Christianity with marked respect. As the result of a vision, or a dream, in which he saw a cross with the words, "In this conquer." Constantine chose the cross as his imperial emblem, had it stamped upon the shields of his soldiers and openly espoused the cause of the Christians. He defeated all his rivals, became sole emperor, and established his new capitol at Constantinople. Special privileges were granted the Christians, the church was signally favored and heathen worship was restricted. Within twelve years, Christianity had become the state religion, and heathenism steadily declined.

The successors of Constantine were all Christians, with the exception of **Julian, known as the Apostate**, who fell back to paganism and tried to restore heathen worship. It was a vain attempt. Julian reinstated the worship of the heathen divinities at public expense, restored the former privileges to the heathen priests and caused whole flocks and herds to be sacrificed. At Antioch, he vainly tried to restore the worship of Apollo Daphneus, but after a magnificent procession only one solitary old man brought a sacrifice and he offered a goose. Julian died after reigning two years (361-363). **Theodosius the Great** (395)

forbade all public heathen worship with a heavy fine and also even private pagan rites. At his death the empire divided and was never again united under one head. The two capitals were Constantinople and Rome.

(b) **The Eastern Empire.** Heathenism rapidly waned. Pagan schools and temples were suppressed. The Christian Church was exalted. The climax was reached under Justinian (Emperor from 527-565), who prohibited all heathen worship on pain of death and ordered all his subjects to become Christians. The codification of Roman laws, made by a committee of able lawyers at the direction of Justinian, is justly famous, and lies at the foundation of most modern civil codes.

(c) **The Western Empire.** Mighty migrations of central and eastern European tribes took place during the fourth and fifth centuries. The tribes along the boundary of the empire had been won to a nominal Christianity. Especially noteworthy was the work of

Ulfilas (383), missionary bishop among the West Goths. He gave them a written language and an almost complete translation of the Bible. This translation is the earliest literary work produced in any Teutonic language. In the fifth century successive hordes of these barbarians overran and devastated Italy. **Alaric**, King of the West Goths, captured Rome in 410, but spared the Christians and the churches. Paganism however was ruthlessly destroyed. In 452, **Attila**, King of the Huns, a Tartar tribe, again overran Italy, though Rome was spared through the fearless intervention of its bishop, **Leo I.** Three years later, **Genseric**, King of the Vandals, a German tribe, mercilessly pillaged Rome. A generation later **Odoacer**, leader of various German tribes again captured Rome and made himself king. (476.)

A century later (576), the **Lombards**, another German tribe, captured all of northern Italy and finally settled in the valley of the Po. These various invading tribes were all gradually christianized, civilized and absorbed by the previous inhabitants; though each left its own influence upon the laws, customs and the language of Italy.

II. POSITION OF THE CHURCH DURING THIS PERIOD.

(a) **Life of the Church.** After Constantine's conversion,

special privileges were at once conferred upon the Church. The clergy were exempted from military duty; the subjects were exhorted to become Christians; heathen temples were transformed into churches; churches and clergy were liberally supported; and by 325 Christianity had become the state religion. Later emperors conferred still greater privileges. The natural result was "the entrance of careless multitudes into the church's membership, of ambitious courtiers into its ministry and of pagan usages and ideals into its life."

The spiritual life rapidly deteriorated. As a substitute for spirituality, churches and church services were made very gorgeous. Images and relics of saints and martyrs became objects of devotion. Prayers began to be addressed to saints and especially the Virgin Mary. Liturgical forms became fixed and the services stereotyped. The sermon was widely regarded as an oratorical performance to be applauded. The sacraments were invested with magical and superstitious power. The lack of spiritual life was hidden by the multiplication of outward observances.

Two new festivals were also introduced, Epiphany and Christmas.

(b) **Reaction from Worldliness.** Pious souls, longing for escape from the intrushing worldliness and barbarism, thought to find the higher, religious life by fleeing from the world into the desert and solitary places. Thus began the movement toward monasticism. It arose in the languid climate of Egypt where physical needs were few. Three names should be noted. **Anthony** (356), the typical hermit, living in desert solitude for fifty years, engaged in fastings and prayers. His example led multitudes to do likewise.

Pachomius (348), who, recognizing the peculiar temptations of solitary life, first gathered the hermits into brotherhoods, and so became the father of cloister life. **Benedict of Nursia** (543), founder of the first monasteries in Italy, and father of the great Benedictine order of monks. Three vows were exacted of those wishing to enter: first, lifelong adherence to the brotherhood; second, absolute chastity and poverty; third, unquestioning obedience. The Benedictine order grew rapidly and spread throughout the church.

(c) **Government.** The **Patriarchs**, a higher order of ecclesiastics, arose above the **Metropolitans**. These **Patriarchs** united in themselves the supreme legislative and executive power in the church. There were four of these of equal rank, with their seat of authority at Rome, Constantinople, Alexandria and Antioch. Later, Jerusalem also was added. In matters of doctrine the patriarchs were subject only to the General Councils summoned from time to time.

The patriarch of Rome early began to claim a pre-eminence above the others. Leo I (440-461) boldly called himself the "successor of Peter," "the head of the church," and "the Vicar of Christ." His fearlessness in standing forth as the protector of the people during the invasions of Attila and Genseric, after the emperor had forsaken the city, gave him great prestige. The influence of his position grew correspondingly. By the year 500 the Roman patriarchs were commonly called "popes."

III. FORMULATION OF DOCTRINE.

The glory of this period is found in the clear and definite statement of fundamental Christian truths as formulated by several General (or ecumenical) councils. Three controversies overshadowed all others.

(a) **As to the nature of the Trinity.** Two theological parties were found at the beginning of the fourth century. The main spokesmen were **Arius** and **Athanasius**. Arius taught that the Father created Christ out of nothing, as the first and greatest of all his creatures. Christ was therefore of a different essence and nature than the Father. But in view of the glory that was to be His, Christ might be called "the Son," "the Logos," and also "God," although not God in reality. Athanasius insisted that Christ was of the same essence with the Father, and co-equal and co-eternal with him.

To settle the question, Constantine the Great summoned the first **General Council at Nicaea in 325**. Three hundred and eighteen bishops assembled. All the expenses of the visiting bishops were paid by the emperor. The debate continued for one month. Athanasius was declared to be right. The conclusion of the council was thus expressed: Christ is "the only begotten son of God," "very God of very God," "of one substance with the Father."

For the next half century, the two parties struggled for supremacy with varying fortunes. Another question also arose; namely, What is the position of the Holy Ghost in the Trinity? The Arians declared the Holy Ghost to be only a "power" or an "influence," or at most, "the first being created by Christ." Theodosius the Great summoned the **second General Council at Constantinople in 381**. The conclusion of this council was, that there is but one divine essence, yet in three persons; the three being equal in rank, glory and majesty. "The Father is God; the Son is God; the Holy Ghost is God." And yet, "there are not three Gods, but one God." "The Trinity in the Unity; and the Unity in the Trinity are to be worshipped."

(b) **As to the nature of Christ.** The divine-human personality of Christ next challenged attention. The truth emerged only after long controversy with defective views. **Apollinarius** taught that Christ had a human body, and a human soul; but that the divine Logos (the word of John 1:1-18) took the place of the human spirit. The complete humanity of Christ was thus lost.

Nestorius insisted that the man Jesus was born of the Virgin Mary, and God only chose this man Jesus "as the temple which He (Christ) might inhabit." Thus Christ was a man plus a God, but not a God-man. **Eutychus** declared that after the birth, the divinity of Christ absorbed the humanity. Hence Christ was no longer either true God or true man. Each of these teachers had a large following.

The **General Council of Chalcedon (451)** condemned these three errors, embodied in its conclusions a letter sent by Bishop Leo I of Rome, and declared that Jesus Christ was "true God and true Man." As to His deity He is "of the essence of God." As to His humanity He is "of one essence with us." The two natures in Him are "without confusion, without conversion, without severance, without division." This is the faith of the Christian Church to this day.

(c) **As to the nature of Man and God's grace.** The leaders of the two opposing parties were **Pelagius** and **Augustine**. **Pelagius** taught that Adam was sinless, had a free will, and that the fall was only an isolated act of disobedience without

any evil after effects. Therefore, "original sin" as well as "hereditary guilt" were denied.

Pelagius furthermore taught that there were sinless men before Christ, though such were indeed rather rare. God's grace to Him was no more than a supernatural help that strengthened the natural will, enlightened the understanding, and brought the forgiveness of sin. The system of Pelagius thus presented a superficial view both of divine grace and human nature.

Augustine maintained that the race was organically united and fell in Adam, and therefore all his posterity became corrupt and are all under a curse. The grace of God is a divine power, forgiving sin, creating man anew and imparting divine life.

The views of Pelagius were condemned by various councils, while Augustine still represents Protestantism in the main.

IV. FIVE GREAT MEN OF THIS PERIOD.

Ambrose (397) bishop of Milan, father of Latin church hymnody and music. He forced Theodosius the Great to do public penance for his crimes. **John Chrysostom** (407) the most famous pulpit orator of the period and a fearless reformer. **Jerome** (420) a learned scholar who produced a new version of Scripture into the Latin which is still used in all Roman Catholic Churches. **Augustine** (430) bishop of Hippo, the greatest spiritual and intellectual personality between St. Paul and the Reformation. **St. Patrick** (463) missionary to Ireland, founder of hundreds of churches and monasteries, now the patron saint of the Irish people.

TEST QUESTIONS

1. What are the four main events of this period?
2. What four emperors are named? Give at least two events of each reign.
3. What were the "great migrations"?
4. Who was Ulfilas and what did he do?
5. Who were the leaders in the four invasions of Italy named in the lesson?
6. What were some of the special privileges granted the church?
7. How did the deterioration of the Church's spiritual life show itself?

8. Who were the great leaders of the monastic movement?
9. How was church government further centralized?
10. What great doctrinal controversies shook the church?

SUGGESTED TOPICS FOR FURTHER RESEARCH

Brief papers or talks should be given on some of these topics by different members of the class.

1. Interesting facts from the life of Constantine the Great.
2. The tragedy of Julian the Apostate's life.
3. Theodosius the Great forced to do penance by Bishop Ambrose.
4. Leo I and his heroic protection of Rome against Attila and Genseric.
5. Brief sketches of Anthony, Pachomius, Benedict of Nursia.
6. Papers on Arius, Nestorius, Pelagius, the heretics.
7. Papers on Athenasius and Augustine, champions of orthodoxy.
8. St. Patrick and his missionary labors.
9. "Hypatia," a novel by Charles Kingsley is a brilliant presentation of the conflict between Christianity and the heathen philosophies. The scene is laid in Alexandria, about the year 400-415. The book may be read with great profit.

MEDIEVAL CHRISTIANITY

LESSON III

THE GLORY AND DECLINE OF THE PAPACY, 590-1517.
FROM GREGORY THE GREAT TO THE
REFORMATION.

FIRST PERIOD. The Missionary Age 590-1073, From Gregory the Great to Gregory VII. This period well deserves its old name, "the Dark Ages." We shall notice especially the rise of Mohammedanism, the re-establishment of the "Holy Roman Empire," the iconoclastic movement, the great missionary heroes, and the unspeakable degradation of the organized church.

1. HISTORICAL EVENTS.

(a) **The Papacy.** Gregory the Great may be called the last of the patriarchs and the first of the popes. Though of noble parentage, and having brilliant worldly prospects, he left all and became a Benedictine monk. In 590, he was unanimously elected to the papal chair. By his tactful genius, he lifted the papacy to heights never before reached. Bands of missionaries were sent to the heathen, the Arian Lombards of northern Italy, and to England.

Marvelous success crowned these efforts. The temporal power of the pope was greatly increased, and he became virtually an earthly sovereign. Gregory gave the church a new liturgy, chants, and songs which are still in universal use in Catholic churches. Likewise he popularized the doctrine of "purgatory," encouraged the veneration of relics, and gave impetus to the doctrine of "transubstantiation."

During the following two centuries the popes were ordinary, or little known men, but nevertheless papal power grew constantly, owing largely to the practical destruction of the patriarchates of Jerusalem, Antioch and Alexandria by the Mohammedan conquests. The climax was reached under Nichols I

(pope from 858-867) who fearlessly maintained the prerogatives of his high office against ecclesiastical and royal opponents. During the following two centuries, the papacy fell into unbelievable depths of vice and shame.

(b) **Mohammedanism.** The Eastern Church early in the seventh century had degenerated largely into subserviency to the imperial government, formalism, and image and saint worship. Missionary zeal was entirely lacking, while theological hairsplitting was the common passion. Then, Mohammed appeared. He was born at Mecca in Arabia, grew up without school advantages and became a camel driver and goat herder. From his early youth he was subject to epileptic fits. When about forty years old, he began to have heavenly visions and revelations (so he claimed); and soon announced himself to be God's prophet. His first followers came from his near kinsfolk but his townsmen rejected his claims, and Mohammed was forced to flee (in 622, the year of the Hegira—flight). But within eleven years all Arabia had been conquered and had accepted the claims of his supernatural mission.

The revelations of Mohammed first written upon loose leaves, were later gathered into the Koran, or Mohammedan sacred book. It presents a strange compound of Christian, Jewish and heathen elements mixed with utter absurdities: "the confused ferment of a great, rude, human soul." Its main tenets are: There is but one God and Mohammed is his chief prophet. Submission (Arabic, "Islam") to the divine will is the principal virtue. Rooting out idolatry and spreading Islam by fire and sword is the main duty.

Within a century, Arabia, Palestine, Syria, Egypt, northern Africa, Spain and southern France had been subdued and Christianity in these countries was almost rooted out. In the east, Moslem armies twice pounded at the gates of Constantinople; in the west at Tours (732) they were repulsed in a great battle by Charles Martel and his brave Franks.

(c) **Charlemagne**, the grandson of Charles Martel, waged countless wars until he ruled over all central Europe (approximately what is now France, the Netherlands, Germany, Austria and half of Italy). On Christmas Day, 800, he was crowned in St. Peter's cathedral in Rome by pope Leo III, as Emperor of

the restored "Holy Roman Empire." Charlemagne was a great ruler. Education, religion and civilization were fostered, and agriculture, manufacture, and commerce were developed. He maintained a firm alliance with the pope, styled himself "the defender of the church" and zealously carried on missionary operations with the sword. His heart was especially set on converting the heathen Saxons. The choice of baptism or the sword was offered them. After thirty-three years of warfare, the principal Saxon chiefs were overcome and submitted to the baptism. Then Charlemagne acted as their sponsor.

(d) **Iconoclastic (image-breaking) Movement.** At the beginning of the eighth century, image worship had become an idolatrous abuse throughout the East. This abuse aroused the fanatical zeal and abhorrence of the Moslems and Jews against the Christians, and was a constant obstacle to their conversion. Hence, several Emperors during the eighth and ninth centuries endeavored to effect a reform by ordering images and pictures removed from the churches. This was bitterly opposed, especially by the clergy and monks.

The controversy lasted a century and ended in a complete victory for image worship. In 892, images and pictures were restored to the churches and a curse was pronounced against all who opposed them further. By the end of the century, the idolatrous use of images prevailed throughout Christendom.

II. GREAT MISSIONARIES.

This period is redeemed in part by its great missionary activity.

Augustine (not to be confused with St. Augustine of Hippo) was sent with a band of forty monks by Gregory the Great to evangelize England. The king of Kent was soon converted, thousands of his subjects were baptized and devoted men carried the gospel throughout the island. Augustine became the first bishop of Canterbury and died in 605.

Columba, an Irish monk (597) became the "Apostle of Scotland." He made the island of Iona a missionary lighthouse for the heathen of all Scotland. Many churches and monasteries were founded. He died at his midnight devotions beside the altar.

Columbanus (615), another Irish monk, with a company of twelve carried the gospel to southeastern France and Switzerland.

Boniface (755), an English monk, became the "Apostle of Germany." The most dramatic incident of his career was the cutting down of the sacred oak at Geismar (in Hesse). When this oak, sacred to Thor, the God of Thunder, fell and a church had been built from the wood, the heathen were won by the thousands. Many monasteries and churches were erected.

Ansgar (865), the "Apostle to the Scandinavians" worked with holy zeal in Denmark, Sweden and Norway to establish Christianity. No missionary has surpassed him in heroic patience and humility.

Methodius (885) and his brother **Cyril** were the "Apostles to the Slavs." They gave the Slavs a written language and a translation of large portions of the Bible. Within a century, multitudes of Moravian Slavs, Bohemians, Poles, Hungarians and Russians were won. Generally the rulers would be baptized first, following them the subjects would be compelled to submit to baptism also. Hundreds were often baptized thus, at once, in the rivers. An old monk says of such a scene: "It was a sight wonderfully curious and beautiful to behold."

III. CHURCH LIFE AND DOCTRINE.

The wholesale conversions commonly practiced brought into the church multitudes who were still heathen at heart. The church became more and more filled with pagan ideas and usages. Outward ceremonies were substituted for regeneration. The veneration of saints and relics displaced morality. Preaching, except by missionaries, fell into complete disuse. Christianity sank to its deepest shame.

During the tenth century the papacy was a cesspool of iniquity. Lewd men of illegitimate birth sat in the papal chair. High positions in the church were sold to the highest bidder. The celibacy of the clergy was enjoined, but the majority had lawful wives or concubines. True faith dwelt indeed in many pious hearts, but the church organization was foul and corrupt.

In 844, **Radbertus**, abbot of Corbia in France, taught that in the Lord's supper the bread and wine while appearing to remain

the same were nevertheless changed into the **actual body and blood of Christ, identical with His body while on earth.** After a long controversy, this view prevailed and was declared by the church to be an essential article of faith. This is known as the doctrine of **transubstantiation.**

Belief in an intermediate state after death known as "purgatory," (already popularized by Gregory the Great) now also was made an article of faith. It was taught that in purgatory the soul was cleansed and prepared for heaven. The prayers of the living and especially masses read by the priests, (for goodly sums) were believed to be very helpful to the soul. This was a most convenient doctrine considering the morals of the age. Also it was very lucrative for the priesthood.

IV. THE GREAT SCHISM.

The Eastern and Western sections of the church for centuries had been growing farther and farther apart. Rome and Constantinople were separated by language, race, nationality, and mental attitudes. In 1054, the final break occurred. Political rivalries, ecclesiastical jealousies, and doctrinal differences all played a part.

Finally the patriarch of Constantinople and the pope at Rome anathematized and excommunicated one another. The schism has never been healed. The Greek Catholic and Roman Catholic Church continue to do so to this day.

TEST QUESTIONS

1. For what is Gregory the Great renowned? Nicholas I?
2. What are the main tenets of Mohammedanism?
3. How did Charlemagne seek to lift up his people?
4. What was the iconoclastic movement?
5. What was the main work of Augustine? Columba? Columbanus? Boniface? Ansgar? Methodius?
6. Why did the Church life deteriorate? Give instances.
7. What is meant by consubstantiation? Purgatory?
8. What were the causes of the "great schism"?

SUGGESTED TOPIC FOR FURTHER RESEARCH

1. The controversies of Nicholas I.
2. Life and Teachings of Mohammed.
3. Charlemagne and the Conversion of the Saxons.
4. Augustine and the Conversion of England.
5. Boniface and the cutting down of the Sacred Oak.
6. Transubstantiation.
7. Purgatory.
8. Causes of Great Schism.

LESSON IV

SECOND PERIOD. THE PAPAL AGE, 1073-1294.
FROM GREGORY VII TO BONIFACE VIII.

This Period witnessed the zenith of the papacy, the waging of seven crusades to recapture the Holy Land from the Saracenes, and the rise of protesting sects. The center of interest is in the Western Church. Nothing noteworthy occurred in the East.

I. THE PAPACY.

Gregory VII. Within one generation, the papacy was lifted from the cesspool to the throne, through the influence of one man, Hildebrand, a Benedictine monk. For twenty-five years, he was the power behind the papal chair; for twelve years (1073-1085) he ruled as pope, taking the name Gregory VII. His life's passion was to reform the church. Four great reforms may be attributed to him.

(a) **A purged papacy.** By consummate diplomacy and great personal influence, he secured the election of six worthy popes during a period of twenty-five years, and then accepted the papal chair himself.

(b) **A celibate priesthood.** Married and immoral priests were deposed, and all people were prohibited from accepting their ministrations.

(c) **Simony and lay investiture were stopped.** That is, the buying and selling of positions in the church, or accepting a church position through the patronage of the secular power, was brought to an end.

(d) **An independent papacy.** The pope was to be elected by the college of cardinals, without any secular interference or influence; and as "vicar of Christ" was declared supreme in the church and the world.

These reforms aroused great opposition, and could be only partially carried out.

The most dramatic scene in the life of Gregory VII was the abject humiliation of Henry IV of Germany, who stood for three days, barefoot and in sackcloth at the gate of the pope's palace at Canossa, begging to be received and forgiven.

Innocent III (1198-1216) carried papal assumption to its dizziest heights, for he claimed to "stand between man and God; below God, above man; judge of all, judged by none." Furthermore, he declared that, "to the pope has been committed not only the whole church, but the whole world." Philip Augustus, King of France, John of England and many minor princes and nobles were forced to yield to these claims.

The Interdict. Such assumptions were made possible only by the crass ignorance, the superstitious fears, and the spiritual childishness of the people. The threat of the interdict struck terror to the heart. The interdict was a papal decree withholding from an entire nation all religious services and rites. Churches were closed, infants remained unbaptized, the dying were unvisited, the dead remained unburied, no sacraments were administered, and all subjects were loosed from their allegiance to the sovereign. No sovereign could long withstand such a weapon.

The Inquisition was a spiritual court for detecting and punishing departures from the doctrines of the church. It was instituted by Innocent III and flourished for five centuries. "By secret espionage, ensnaring examination, inhuman torture, and travesties of a trial" opposition to papal assumption and doctrine was crushed out.

II. THE CRUSADES.

After the capture of the Holy Land by the Mohammedans, pilgrims to the Christian sacred places were treated for a long period, with consideration. However, when the barbarous Turks came into power in the eleventh century, persecutions began. Every manner of indignity and torture was inflicted upon the Christian pilgrims. The news thereof sent a thrill of horror through all Christendom.

Peter the Hermit, Pope Urban II (successor of Gregory VII)

and **Bernard of Clairvoux** with impassioned eloquence stirred up the masses, the nobles and the kings. With the cry, "God wills it," a mighty movement was started, which lasted two centuries and devoured 5,000,000 men. Seven crusades were waged. English, French, German and Italian heroes fought side by side.

In the first crusade (1096-1099), Jerusalem was captured, and a Christian kingdom established in Palestine. Godfrey of Bouillon, the most prominent leader of the hosts, was chosen as the first king. With varying fortunes, this kingdom lasted for ninety years, fighting continually for its life. Internal dissensions and jealousies were a constant source of weakness.

Finally in 1187, Jerusalem was again captured by the brilliant Moslem leader, Saladin. This occasioned the third crusade (1189). Several cities were captured in Palestine. "Prodigious feats of arms were performed. Richard the Lionhearted, king of England, and the most brilliant of the leaders, distinguished himself by amazing deeds of valor,—but Jerusalem was not retaken. The other crusades accomplished but little.

Among the beneficial results of these crusades may be named: an awakening of the national feeling; a new sense of universal brotherhood; an increased knowledge of the arts, science, and literature of the Greeks and Saracenes; an increase of the power of the papacy; and a stimulated religious devotion.

III. PROTESTING SECTS, ALBIGENSES AND WALDENSES.

The **Albigenses** received their name from Albi, a city of Southern France. The Scriptures were diligently circulated by them in their native tongue and acknowledged as the only rule of faith. This knowledge of the Scriptures led them to reject transubstantiation, purgatory, masses for the dead, adoration of images, and calling upon the saints. But with this protest against Romish errors, they combined grave and dangerous errors of their own. A General Council held at Rome in 1179 anathematized them, and the infamous Inquisition nearly completed the work of their extermination.

The **Waldenses** were followers of Waldo, a merchant of Lyons. He had a deep religious experience and desired to share it with others. The greater part of the New Testament was

translated into the native tongue, at his own expense. Many traveling lay preachers, known as the "Poor Men of Lyons," carried the Gospel everywhere. As the regular clergy did practically no preaching, these traveling evangelists were joyously received by the masses. In 1179, all such lay preaching was absolutely forbidden by a General Council. Four years later, the Waldenses seceded from the papal church. Their number rapidly spread into Spain, Italy, Switzerland, Germany and Bohemia.

The Waldenses repudiated papal and priestly assumptions, rejected indulgences, emphasized the universal priesthood of believers, and denied the virtue of compulsory celibacy. They rejected the Romish errors also rejected by the Albigenses, while avoiding the dangerous errors into which the latter had fallen. Bloody crusades were waged against both sects, and unnameable cruelties were inflicted upon them by order of the "Holy (?) Father" at Rome, and with his benediction.

IV. MONASTICISM AND SCHOLASTICISM.

New monastic orders were constantly springing up. The two most famous of this period were the **Franciscans** founded by St. Francis of Assisi, and the **Dominicans** founded by St. Dominic. These orders were also known from their manner of dress as Grey Friars and Black Friars. They were distinguished by their zeal for teaching and preaching among the common people. These orders grew rapidly, became powerful, and—degenerated.

Scholasticism was the name applied to the movement whose aim was to analyze Christian dogmas by the human reason, to develop them by speculation and philosophy, and to prove their inherent truth by logical processes. As only philosophical, not Scriptural proof was sought, the Bible was neither appealed to nor largely consulted by the scholastics.

The most famous of the schoolmen were Anselm of Canterbury (1109) whose life motto was "Believe in order to understand." Peter Abelard (1142) whose motto was "Understand before you believe." Peter Lombard (1164) known as the "Master of Sentences." Bonaventura (1274) for his fervent devotion was called the "Seraphic Doctor." Thomas Aquinas

(1274) wrote a famous work entitled "The Sum of Theology" still justly famous among Catholics. His sweet and devout spirit won him the name "The Angelic Doctor." Duns Scotus (1308) is remembered as the "Subtle Doctor."

V. DOCTRINES AND USAGES.

Liturgical forms were multiplied, while preaching became almost extinct. The celebration of the "Mass" was made the main feature of the service, and religious dramas were largely used to convey instruction. Though the regular clergy seldom preached, the monks and friars were very zealous in doing so in a simple, popular manner, in the native tongue of the people.

The **sacraments** were officially declared to number seven; confirmation, extreme unction, penance, ordination, and marriage being added. In the Lord's Supper, the cup was withdrawn from the people because the bread having been transubstantiated into the actual body of Christ would also contain the blood. The officiating priest drank from the cup for all.

The **doctrine of indulgences** was universally accepted. Instead of hearty repentance and confession on the part of an offender, he might be declared absolved by the priest, provided a set routine of prayers, or benevolent gifts, or special service to the church, etc., as imposed by the priest, were substituted. The **supererogatory (more than necessary) merits of the saints** could also be accredited to a "weak" brother by the priests, for a suitable consideration.

Magnificent cathedrals sprang up in all parts of Christendom during this period. Many of them still stand, the delight and awe of the tourist.

The **Synod of Toulouse, 1229**, has the unsavory distinction of forbidding, for the first time, both the possession and the reading of the Bible. The Catholic Church has never repudiated this prohibition.

TEST QUESTIONS

1. What are three distinctive features of this period?
2. What reforms did Gregory VII inaugurate?
3. What were the claims of Innocent III?

4. What was the Interdict? Inquisition?
5. What did the first crusade accomplish? The third? The others?
6. What were the chief tenets of the Albigenses? The Waldenses?
7. What two monastic orders originated in this period?
8. Who were some of the scholastic leaders?
9. What is meant by the withdrawal of the cup? Indulgences? Supererogatory works?
10. For what is the Synod of Toulouse infamous?

SUGGESTED TOPICS FOR FURTHER RESEARCH

1. The life of Gregory VII.
2. Henry IV of Germany at Canossa.
3. Simony and lay investiture.
4. Saladin, the most brilliant of Moslem leaders.
5. Richard the Lion Heart and his times.
6. The first Crusade.
7. The Waldenseian Church today.
8. Religious Plays in this period.
9. "God Wills It" by W. S. Stearns vividly portrays the time and events of the First Crusade. Should be read if possible.

LESSON V

THIRD PERIOD. THE PRE-REFORMATION AGE. 1294-1517.
BONIFACE VIII TO THE REFORMATION.

During the Pre-Reformation age, the papacy declined and sank into shame. Reformers in various lands arose protesting against the degradation of the church. Reform Councils were held which accomplished practically nothing. Various tendencies arose which prepared the way for the great Protestant Reformation of the 16th Century.

I. THE PAPACY.

The history of the papacy during the entire period will be taken up first. **Boniface VIII**, (pope 1294-1303) reached the heights of papal presumption in the famous edict known as the Bull *Unam Sanctam*. In it, these words occur,—“There is one holy, catholic, apostolic church outside of which there is neither salvation nor remission of sins.” “Indeed we declare, announce, and define, that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff.” This declaration still expresses the position of the Roman church, for it has never been withdrawn.

After a long controversy with Philip the Fair, King of France, the king met the threat of excommunication by having the pope seized in his own palace, treated with indignity, and imprisoned. Angered beyond endurance, the aged pope fell into a frenzy and soon died. The papacy never recovered from this blow to its prestige. The times were rapidly changing. The rising national spirit of the peoples of Europe would no longer tamely submit to papal domination.

The Babylonish Captivity. (1309-1378.) The power and influence of Philip was such that he secured in 1309 the election of a Frenchman as pope, and the removal of the papal residence

from Rome to Avignon in southern France.* During a period of seventy years there were seven popes, all of them Frenchmen, residing at Avignon. The papacy rapidly demoralized, and became little more than a tool for French intrigue. The extravagance and immoralities of the successive popes became the scandal of Christendom. This period although known as the "Babylonish Captivity," was for the popes an agreeable captivity during which they were glutted with wine, women, and luxury.

In 1378, an Italian pope was chosen in Rome. Afterwards the college of cardinals repudiated this election and chose another pope, a Frenchman. Each claimed to be the supreme pontiff. The one from Rome, the other from Avignon hurled curses, and excommunications at the other. Christendom was divided in its allegiance. A schism occurred which lasted forty years, during which time popes reigned both at Rome and Avignon. Italy, Germany, England, Denmark and Sweden adhered to the popes at Rome; while France, Spain and Scotland followed the Avignon popes.

The scandal of this division finally led to the calling of the **Council of Pisa** (1409). Both the reigning popes were deposed, and a new pontiff was elected. But the old popes denied the authority of the Council to depose them, and so Christendom had three popes mutually reviling one another.

This condition of things lasted until the **Council of Constance** in Switzerland. (1414-1418.) During the four years of its sessions, this council declared its absolute superiority over the popes, outlined a program of reforms none of which were ever carried out, deposed one of the popes, demanded and received the resignation of the other two, burned John Huss at the stake as a heretic, elected a new pope, and adjourned. Other reforming councils were held, but nothing of practical worth was accomplished.

* During the absence of the Popes, Rome became almost depopulated. The number of inhabitants sank to less than 17,000. The old monuments were neglected or torn down and used for building material. The churches decayed. Rubbish and ruins littered the streets. Sewers became clogged and stagnant pools collected within the city walls. Even wolves were killed prowling among the ruins. Political anarchy and social chaos ruled supreme. The Romans became desperate in their desire to have the Popes return to their city.

During the last half century before the Reformation, the papacy again sank into the depths of infamy. The popes were mere worldly princes, patrons of art, men of war. Their private life was generally scandalous beyond description. No more glaring contrast can possibly be imagined than that between their private life and their spiritual claims.

II. REFORMERS AND REFORM-TENDENCIES.

Though the organized papacy had thus demoralized, there were not lacking mighty spirits here and there, and multitudes of pious souls everywhere, longing for a purification of both "the head and members" of the church.

(a) In England, **John Wyclif** (1324-1384) became the "Morning Star of the Reformation." He was a learned scholar, an acute theologian, and a powerful preacher of the Word of God. First, he protested against the ignorance, greed and lax life of the priests. Then, disgusted by the spectacle of rival popes damning one another, he diligently compared papal claims and the church's doctrines with the teaching of Scripture.

This led him to reject the claims of the pope, the worship of images, the invocation of saints, the celibacy of the priesthood, and transubstantiation. His greatest work, however, was the translation of the Bible into English. Wyclif had to endure long and bitter persecutions, but powerful nobles protected him, and he could not be harmed. Thirty years after his peaceful death, by order of the Council of Constance, his bones were exhumed, burned to ashes, and cast into the river Swift.

(b) **John Tauler**, (1300-1361), a Dominican friar of Strassburg, was a preacher of magnetic power, and zealous in good works. His sermons are of almost evangelical purity, and were declared by Luther to be a storehouse of "fundamental and pure theology."

(c) **John Huss**, (1415), a Bohemian, was rector of the University of Prague, a diligent student of Wyclif's writings, and occupied practically the same theological standpoint. Though forbidden to preach and later excommunicated, he continued his work. Crowds gathered to listen wherever he preached. He was cited to appear to defend himself before the Council of Constance.

The Emperor, Sigismund, had promised a safe conduct. But Huss was nevertheless imprisoned, condemned as a heretic, and died at the stake with the prayer: "Lord Jesus, I beseech thee to pardon my enemies." All Bohemia became aflame. A Hussite church was formed. The pope proclaimed a crusade against them. The horrors of war swept over the land; but the Hussite church kept their doctrines alive for a century, preparing the way for the great Protestant Reformation.

(d) **Thomas a' Kempis**, (1471), an Augustinian monk and priest, will always be gratefully remembered as author of that delicate rose in the garden of devotional literature, "The Imitation of Christ." Though somewhat tinctured with Romanism, it can still be read with profit by all creeds and churches. It has been more frequently reprinted and translated than any other book except the Bible.

(e) **Savonarola** (1452-1498), was a Dominican friar, and the most powerful preacher of repentance and righteousness that Italy has produced. His chief work was done in Florence where he filled the role of preacher, prophet, and statesman. His fiery eloquence swayed all Florence. A great revival followed. The sins of the people, the rulers, the priesthood and the pope were impartially attacked. Then came the reaction. The pope, Alexander VI, a lecherous renegade, excommunicated him. Savonarola was imprisoned, and after the travesty of a trial, condemned and burned. Though his teachings have a Roman Catholic coloring, yet he also clearly taught "justification by faith only."

(f) "**Brethren of the Common Life**" and "**Friends of God**." These were groups of pious souls whose spiritual longings were not satisfied by that which the church offered. They were especially numerous in the Netherlands and Western and Southern Germany. While not forming a separate sect, they would meet for Bible study and prayer. They sought especially a close, personal union with God, and the fruits of a godly life. Tauler and Thomas a' Kempis came from these circles.

(g) **Renaissance**. The remarkable revival of interest in the ancient culture and literature of Greece and Rome during the fifteenth century, is known as the Renaissance, which means "new birth." Manuscripts of the old poets, philosophers, orators,

and historians were eagerly sought for and studied. The invention of movable metal types for printing greatly aided this movement. Whoever may have originally invented printing, it was John Guttenberg in Mainz who first made movable types and practically used them for printing books.

The first volume that came from his press was the Bible, (known as the Mazarin Bible, printed 1452-1456). Books at once fell to a small fraction of their former price. A further impetus to the Renaissance was given by the capture of Constantinople (1453), by Mohammed II. Greek scholars and learning were thereby forced to flee to the West. An age of brilliant intellectual and artistic achievements followed. **Erasmus** (1466-1536) was the foremost Greek scholar of this age. He edited and translated the Greek classics, church fathers, and above all, the New Testament. It was said of him later that he "laid the egg which Luther hatched."

III. CHURCH LIFE AND PRACTICES.

The **sale of indulgences** became a regular source of church revenue. The guilt of sin, as well as its punishment, was declared to be removed by the purchase thereof. The sins of the past and sins yet to be committed; the sins of the dead, as well as of the living were all included. This became a most popular way of getting rid of sin.

The translation of the Bible into the native tongues, and the reading of it were absolutely prohibited. Fine, imprisonment, torture, and even death were visited upon the disobedient. However, especially in Germany, splendid books of devotion, penitential books, and booklets with Bible pictures, were freely circulated.

Preaching during the latter part of this period became common throughout Germany. Elsewhere it was almost entirely neglected by the regular clergy.

Charity and benevolent service abounded. Philanthropic and benevolent institutions were richly supported. By such works, it was believed, the period to be spent in purgatory could be shortened. Therefore the pious and the impious were zealous in good works.

TEST QUESTIONS

1. What assertions were made in the Bull *Unam Sanctam*?
2. For what were the Avignon popes best known?
3. What was the Schism of 1378?
4. What did the council of Pisa accomplish? Constance?
5. What was the chief work of Wyclif? Tauler? John Huss?
Thomas a' Kempis? Savonarola?
6. Who were the Brethren of the Common Life?
7. What other events aided the coming Reformation?
8. How was the efficacy of "indulgences" enlarged?

SUGGESTED TOPICS FOR FURTHER RESEARCH

1. Meaning of term "Bull" as used in this lesson.
2. Sketch of life of Boniface VIII.
3. The nations adhering to Avignon popes, and to the Roman.
4. The infamy of the papacy during the seventy years before the Reformation.
5. The Brethren of the Common Life.
6. The invention of printing.
7. Erasmus, the man who "Laid the egg which Luther hatched."
8. Read "Romola," by George Eliot. Scene is laid in Florence during the time of Savonarola. "Romola" is probably the greatest historical novel in English.
"Rienzi, the Last of the Roman Tribunes," by Bulwer Lytton, describes conditions in Rome during the time of the Babylonish Captivity. Both novels present a remarkable amount of historical information.

MODERN CHRISTIANITY

LESSON VI

1517—PRESENT TIME.

THE REFORMATION IN SWITZERLAND AND GERMANY, 1517-1563.
FROM THE POSTING OF THE NINETY-FIVE THESES TO THE
PUBLISHING OF THE HEIDELBERG CATECHISM.

The Reformation was a mighty religious revolution; a vast effort of the human mind to achieve freedom; an intense struggle of the soul for direct access to God. The causes, leaders, and results of the Reformation will be reviewed in this chapter.

I. THE CAUSES OF THE REFORMATION:

Many of the causes of the Reformation have already been discussed in previous chapters. For the sake of greater clearness, a brief review must however be given here.

(a) **Unscriptural doctrines.** Submission to pope and membership in Roman church necessary to salvation; transubstantiation and withdrawal of cup from the laity; indulgences; purgatory; supererogatory works.

(b) **Unscriptural practices.** Invocation of the Virgin Mary and the saints; worship of images; forbidding the translation, possession and reading of the Bible; celibacy of the priesthood; sale of indulgences; the inquisition.

(c) **Abuses in the church.** Simony; temporal power of popes and church dignitaries; immorality of priests; ignorance and corruption of monasteries and monastic orders.

(d) **Intellectual awakening.** The Renaissance; the invention of printing; the discovery of America.

(e) **Preaching of evangelical doctrines** by Wyclif, Huss, Tauler, Savonarola, the Brethren of the Common Life and others.

(f) **Economic and social conditions.** A half century of social ferment and discontent preceded the Reformation. The peasants were ground down. Famines were frequent. Prices

were rising. The nobles were merciless. Class hatred was rife. Numerous uprisings had already occurred. Society was eager for a change.

Such were the religious and social conditions into which the torch of Reformation doctrine fell.

II. THE LEADERS OF THE REFORMATION:

Such causes alone however could never have produced a Reformation. God lifts up the world only by means of consecrated men. Three men of genius were raised up to be the leaders of the Reformation. **Zwingli** and **Luther** who were contemporaries, and **Calvin**, who was twenty-five years younger. Other men scarcely less renowned were zealous co-laborers.

(a) **Huldreich Zwingli** (1484-1531) was a Swiss, born in Wildhaus, in Canton St. Gall. After receiving a splendid education, he entered the Catholic priesthood at the age of twenty-two years. He served in succession parishes in **Glarus**, **Einsiedeln**, and **Zurich**. Vices and abuses both in state and church were fearlessly attacked from the beginning of his ministry.

While serving in **Einsiedeln**, Zwingli became a zealous student of the Greek New Testament. He even copied the epistles of Paul in Greek with his own hand. These studies in the Scriptures led him to preach doctrines which were almost evangelical, and which departed largely from current Roman teaching as early as 1516. In 1519 Zwingli was called to Zurich and labored there until his death. Step by step, he broke away from Rome. Every practice and doctrine not clearly contained in the Scriptures was opposed. The people of Zurich willingly followed his leadership.

The final breach occurred in 1525, when the mass was abolished, and the simple Supper of the Lord was substituted, the communicants receiving the sacred emblems from wooden plates and cups. The church in practice and teaching was reformed so as to accord with the standards of Christ and the Apostles. The Bible was translated into the Swiss dialect. This was the first complete edition ever published in German (1530). Zwingli developed an intense literary activity. No less than one hundred and forty books and tracts came from his pen.

From Zurich as a center, Reformed doctrines rapidly spread.

Bern, Basel, Schaffhausen, St. Gall and Glarus soon followed the example of Zurich. Persecutions were stirred up. War broke out between the Catholic and the Reformed cantons. At the battle of Kappel, (Oct. 11, 1531), Zwingli, who had accompanied the troops as chaplain, was killed. His body was mutilated and burned, and the ashes were mixed with the ashes of swine and scattered to the winds.

(b) **Martin Luther** (1483-1546) was born in Eisleben in Prussian Saxony, and is easily the most gigantic figure in German history. While studying law, he was awakened spiritually by the tragic death of a dear friend, and became a monk. With exemplary zeal and conscientiousness he gave himself to pious exercises and penances.*

His heart found no peace, however, until it rested on the words: "The just shall live by faith." Diligent study of the Scriptures revealed to him the helplessness of mere, outward religious observances, and the necessity of the "new birth." After a long struggle, he clearly grasped the glorious doctrine of "justification by faith alone, without any human merits, merely through grace."**

From the convent, Luther was called to a theological professorship of the University of Wittenberg. Aroused by the shameless sale of indulgences as conducted by **John Tetzel**, he nailed (Oct. 31, 1517) ninety-five theses against indulgences and other abuses to the door of the Castle church, and declared himself ready to defend his theses against all comers.

Numerous discussions followed. Luther was forced to appeal from the authority of the pope and church councils to the supreme authority of the Bible. Excommunication followed and he was placed under the ban of the empire. But powerful princes and nobles protected him and Luther's writings and doctrines spread like wild-fire. The rest of Luther's life was spent in

* 1. As a monk, he surpassed all in prayer, fastings and self-imposed punishments and penances. Of these efforts, he afterwards said: "If ever a monk got to heaven by monkery, I would have gotten there." But he found in this neither the assurance of pardon nor peace of heart.

** To the end of his life, this doctrine was for Luther "the sum and substance of the gospel, the heart of theology, and the central truth of Christianity." It became his standard for measuring every other doctrine and every book of the Bible.

directing the movement he had begun and in crystalizing the teachings upon which it rested.

He translated the Bible into German, issued many volumes of sermons and expositions of the Scriptures, wrote catechisms and numerous hymns, and hurled controversial pamphlets of amazing power into the enemies camp. Luther typifies, as none other ever did, the virility and genius of the German people.

(c) **John Calvin** (1509-1564) was a Frenchman, born at Noyon, but his life's work was accomplished in Geneva in Switzerland. He studied law and theology, and was preparing for the priesthood when he was converted to Protestantism. At once he became active in comforting the persecuted Reformed believers, and for several years wandered about as a fugitive evangelist.

While visiting Geneva, in 1536, **William Farel, the Reformer**, who had already labored there for several years, forced Calvin to remain and assist him. With the exception of three years, Calvin remained in Geneva until his death, reforming the city, organizing the churches, and engaging in educational and literary labors. He wrote codes of laws for the government of the church, the state and the morals of Geneva. He combined the offices of preacher, pastor, theological professor, church-ruler and superintendent of schools.

In addition he was a prolific writer. He published commentaries on most of the books of the Bible; issued catechisms, liturgies, and volumes of sermons; wrote controversial books and treatises against Catholics, Lutherans, Unitarians, Pelagians, Anabaptists and Libertines; and carried on an extensive correspondence with Protestant leaders of all lands. His letters that have been preserved alone fill ten volumes.

Though feeble in health, he never rested. For years he subsisted on one meal a day on account of indigestion, but his mind never flagged. At the time of his death, his religious influence extended throughout the Protestant world. Calvin's friend and successor, **Theodore Beza**, truly declares that it is amazing "how one little man could be fit for labors so numerous and great."

As a theologian, Calvin is the greatest genius since the days of St. Paul. His chief work, "The Institutes of the Christian

Religion," is the principal literary monument of the Reformation. As an exegete, he was the ablest of the Reformers. As a pastor, he introduced a moral discipline which made Geneva a model community and called forth the eulogy from John Knox, that the city was "the most perfect school of Christ that ever was in the earth since the days of the Apostles." As an educator, he ranks as "the father of popular education, the inventor of the system of free schools."* As an organizer, he gave the Reformed churches the form of Government which they still retain. As a statesman, he stood for representative government in church and state, and Geneva became the mother of republics, the inspirer of civil liberty, and "the fertile seed-plot of democracy."† The French Huguenots, the founders of the Dutch republic, the Scotch Covenanters, and the New England pilgrims were disciples of Calvinism.

III. THE RESULTS OF THE REFORMATION:

The aim of the Reformation was to sweep away the obstructions which the Roman church had put between God and the believer, and to lead the Church back to the practices and doctrines of the Apostolic age. Three fundamental principles were reaffirmed and have become the foundation of Protestantism.

(a) **The Objective Principle** affirms that the Bible is the supreme and infallible rule of faith and practice; therefore, church traditions, church councils, and the utterances of the popes have only inferior value. Hence, the Bible should be translated into the native tongues and should be possessed and read by every believer.

(b) **The Subjective Principle** asserts that we are justified before God only by a true and living faith in the Lord Jesus Christ, without any merits of ours, merely of grace. Hence, human merits, works of supererogation, and ecclesiastical indulgences are barred out.

(c) **The Social Principle** insists that all true believers are of equal spiritual rank. Therefore, to all believers belongs the equal right to read and interpret the Bible, to share in the government of the church, to have a voice in the spiritual affairs

* George Bancroft, the historian.

† George Bancroft, the historian.

of the congregation, and to be active in religious work. The unscriptural presumptions of priests and popes are thus repudiated.

All the reformers agreed on these fundamental principles. But very soon a difference appeared in interpreting the presence of Christ in the Lord's supper. Zwingli held that the Lord's Supper was mainly a solemn memorial of the death of Christ, in which he was present indeed in a sacramental and spiritual, but not in a bodily manner. Luther could not rid himself of his Catholic instincts, and asserted that "in, with, and under" the elements of bread and wine were present substantially, the actual body and blood of Christ, as born of the Virgin Mary, and crucified upon the cross, and now glorified in heaven.

After a lengthy discussion between Zwingli and Luther held at Marburg (1529), in which the question of the Lord's Supper was chiefly considered, Luther refused the extended hand of Zwingli with the words: "You have another spirit than we." The Reformation movement was thus divided into the Reformed and the Lutheran branches.

In the matter of the Lord's Supper, Calvin occupies an intermediate position between Zwingli and Luther. While denying a bodily and physical presence of Christ in the Lord's Supper, he asserts a **spiritually real presence**, and a spiritually real receiving of Christ's true body and blood by the believer only, through faith, by the working of the Holy Ghost. **Calvin's view enriched that of Zwingli, and at once superseded it in the Reformed Church;** and today, is probably the view of the majority of Protestant believers.

IV.—THE SPREAD OF THE REFORMATION:

In less than half a century, the northern half of Germany, and all of Denmark, Norway, and Sweden had become prevalently Lutheran. The Reformed church had spread over the greater part of Switzerland, the Rhine provinces of Germany, France, Holland and Scotland; while England, Hungary, Bohemia and Poland were permeated by Reformed doctrine, and dotted with Reformed Churches. In Italy and Spain, the Reformation movement was suppressed by armies, torture and the scaffold.

The loss of all these lands awakened the Roman church. Some of the worst abuses were removed. Some of the most objectionable doctrines were modified. The Society of Jesuits, founded in 1540, stimulated interest in education and missions. Missionaries went out to the West Indies, the Americas, India, and Japan. Francis Xavier (1552) was the most famous of these. He carried his missionary operations to India and Japan, and founded many congregations.

TEST QUESTIONS

1. What ideas do you connect with the terms named in I. a, b, c, d? Review this carefully.
2. What are the main facts of Zwingli's life?
3. How was Luther led to break away from the Roman Church?
4. For what literary productions is Luther most famous?
5. What are the main facts of Calvin's life?
6. In what six ways did Calvin attain pre-eminence?
7. What are the three foundation principles of Protestantism?
8. In what countries did Lutheranism prevail?
9. In what countries did the Reformed Church prevail?
10. What efforts did the Roman church make to regain lost ground?
11. How did Zwingli, Calvin and Luther differ as to the Lord's Supper?

SUGGESTIONS FOR FURTHER INVESTIGATION

1. The work of Zwingli at Glarus and Einsiedeln.
2. The last words of Zwingli.
3. Luther's conversion and spiritual experiences.
4. Luther at Worms.
5. Calvin's conversion.
6. Calvin won by Farel to remain in Geneva.
7. Origin of the terms "Protestant" and "Reformed."
8. Luther and Zwingli at Marburg.
9. The Council of Trent.

10. Two historical novels of exceptional value are "the Friar of Wittenberg," by W. S. Davis, and "Under Calvin's Spell," by Deborah Alcock. The former gives vivid impressions of religious and social conditions in Italy and Germany with Luther as the hero. The latter makes Calvin and the Huguenots and Genevan customs and manners live again.

LESSON VII

The Reformed Church in Germany and Other Lands

The rapid growth of the Reformed Church, the rising popularity of the Heidelberg Catechism, and the triumph of Reformed principles form a fascinating story. Only an incomplete outline can be presented here.

I. THE REFORMED CHURCH IN GERMANY.

The first Reformed church in Germany was organized at Emden in 1526. After the conference at Marburg (1529), Reformed doctrines spread rapidly. **John a Lasco**, a Polish nobleman, "a soul without a stain," established the Reformed Church in East Friesland of which Emden was the capital. He organized an ecclesiastical body similar to a Synod, known as a Coetus, in 1544. This Coetus still exists, the oldest Reformed organization in Germany.

It was in the Palatinate, however, that the Reformed Church won its greatest victory. The Palatinate at that time was a rich and beautiful district of which Heidelberg was the capital. Its ruler, called "Elector," was one of the seven German princes who elected the German emperors. When **Elector Frederick III**, known also as the Pious, came to the throne of the Palatinate in 1559, he found in his realm High-Lutherans and Low-Lutherans, Zwinglians and Calvinists engaged in bitter, theological warfare.

The elector was a Lutheran, but, forced to take sides in the controversy that was raging, after mature study, he decided for the Reformed doctrine. Desiring a brief manual of Reformed doctrine for the instruction of the people, Frederick appointed a commission to draw up such a confession of faith.

The two chief members of this commission were **Zacharias Ursinus**, a brilliant young theological professor, and **Caspar Olevianus**, a fervent and eloquent young preacher and professor. The work was largely done by these two. To Ursinus, we owe

the profound contents of the answers; to Olevianus, the winsome felicities of expression which distinguished the Heidelberg Catechism. After adoption by a Synod held at Heidelberg, the catechism was published January 19, 1563. It sprang into instant popularity, four editions being exhausted the first year.

The great popularity of the catechism and the rapid spread of the Reformed church aroused the violent opposition of the Lutheran and Catholic princes of Germany. At that time only the Lutheran and Catholic churches were recognized by the German law; the Reformed church had no legal standing whatever.

Frederick was summoned before a Diet of the Empire held at Augsburg in 1566 to answer for his innovation in publishing a new catechism. The Lutheran and Catholic princes and prelates joined hands in accusing him before the emperor and attempting to suppress his catechism. It was even rumored that Frederick would be put to death or at least deposed as elector. But his defense before the Diet was so bold and fearless, that, at its conclusion, the Elector August of Saxony approached, and patting Frederick on the back, said: "Fritz' you are more pious than all of us together." So able was this defence that although the emperor also declared that "such vermin should be destroyed," no action against Frederick was taken by the Diet, and the Heidelberg Catechism was not forbidden to be used.

The Reformed church now grew rapidly. During the next half century, the Rhine provinces of Germany and eastward through Hesse-Cassel, Lippe, Anhalt, and as far as Berlin, became Reformed. In 1613, the elector of Brandenburg, the ancestor of the present German emperor, left the Lutheran church for the Reformed. At that date about one-fifth of all Germany adhered to the Reformed church.

In spite of these victories, the Reformed church had as yet acquired no legal standing. Before this was secured, the terrible **Thirty-years War** devastated Germany (1616-1648). Two-thirds of the inhabitants perished by the war, famine and pestilence. The Reformed sections and especially the Palatinate bore the brunt of this assault. "When the enemy had marched through, it looked as if Lucifer or Beelzebub had passed by." The treaty of Westphalia which ended the war gave to the Reformed Church full legal rights and protection. At once she sprang into new life.

The Palatinate, however, was doomed to still more suffering. In 1685, the Reformed line of electors died out. The new line was Catholic, and persecutions immediately began. Moreover, Louis XIV of France now claimed the territory. The French wars (1688-1695) were conducted with unheard-of barbarity. Twelve hundred villages were destroyed, forty thousand were rendered homeless, and half a million people made destitute. During the following century, the Catholic electors heaped every manner of indignity and persecution upon the Reformed people; churches were seized, and the ministers driven out. Thousands fled to America. The majority settled in eastern Pennsylvania and became the ancestors of the Pennsylvania Germans.

In 1817, the Reformed and Lutheran churches of Prussia were united by the government into one organization with a common church government and a common liturgy. Though known as the "United Protestant Evangelical Church," it really contains three diverse elements, namely: those still considering themselves Reformed, those still Lutherans, and those who have entirely lost the distinctive doctrines of either church and are truly united. Many of the smaller German states followed the example of Prussia and also organized such "united" Protestant churches.

II. THE REFORMED CHURCH IN LANDS BEYOND GERMANY.

(a) **The Waldenses.** The many points of agreement between the Waldensian and Reformed doctrine led to an early desire for union. A Waldensian Synod held at Angrogna (1532) accepted the Reformed doctrine, and the Waldenses became a part of the Reformed Church. A strong minority, however, kept up the old organization. The Waldenses and the Waldensian Reformed were fiendishly persecuted by the Roman Church, and civil and religious liberty was not granted them until 1848.

(b) **The Huguenots.** The Reformed people of France were known as Huguenots. Geneva under John Calvin became a training school for French pastors and evangelists. Before Calvin's death, there were in France two thousand congregations and preaching places. Amid constant persecutions, the church increased. Many of the nobility, notably Coligny, Grand Admiral

of France, the prince of Conde, and Henry of Navarre (later King Henry IV of France) joined the Reformed movement.

Civil wars ensued. Roman Catholic hatred and the political ambitions of their leaders finally culminated in the **Bloody Massacre of St. Bartholomew**, (1572). It is estimated that at least fifty thousand Huguenots were murdered. The pope ordered a Te Deum to be sung, and a special medal of commemoration to be struck off when he received the welcome news.

Peace came with the accession of Henry IV to the throne. He issued the Edict of Nantes (1598), granting to Protestants equal civil rights, and almost complete religious freedom. Nearly a century later, Louis XIV revoked this edict. Protestants were then ruthlessly persecuted and their churches suppressed. Half a million of the inhabitants fled to other countries. Many of these were the most moral, the most intelligent and the most skillful industrially in France. Thousands came to America. South Carolina especially received many of them. The loss of all these citizens was a stunning blow to the moral progress and manufacturing industries of France.

(c) **Holland.** The Reformation early made great progress among the liberty loving Dutch. Before Calvin's death a creed and a church government like that of Geneva had been adopted, and the Heidelberg Catechism became the standard of faith. Philip II of Spain, a bigoted Catholic, became ruler of the Netherlands in 1555. Declaring that he would rather have no subjects than heretics, he ordered the Duke of Alva to stamp them out.

In seven years (1567-1573), Alva, "the hangman of the Netherlands," boasted of causing the execution of eighteen thousand citizens. One hundred thousand homes stood desolate. The Dutch wars for political and religious liberty lasted forty years, (1568-1609), and are unsurpassed in history for the valor displayed, the sacrifices endured, and the military genius manifested. **William, Prince of Orange**, was the most eminent commander during the early part of the struggle; but, he was cut down in 1584 by an assassin, who was lured on by the price of 25,000 crowns which the Spanish king had put on the head of the prince.

William's son, **Maurice**, was elected to his father's place, and

by brilliant military leadership achieved the independence of the Netherlands, and made it the foremost naval power in Europe. Holland then became the refuge of the persecuted and distressed. Mennonites, the Pilgrim Fathers, and the Palatinates were received and cared for. Holland became and has remained the most Reformed country of Europe.

(d) **Scotland.** Reformed doctrines were early introduced into Scotland, but were violently opposed by the Roman church. **John Knox** (1513-1572) was the greatest of the Scotch Reformers. He was educated for the Catholic priesthood, but converted to Protestantism. (1545.) His violent denunciations of the papacy resulted in persecution and imprisonment. He was in succession a galley slave, a chaplain to Edward VI of England, a pupil of John Calvin, and the heroic Reformer of Scotland who "never feared the face of man."

A Reformed Church was established by the Scottish parliament (1560), a new church constitution like that of Geneva was adopted, a Reformed confession of faith was formulated, and Calvin's Catechism as well as the Heidelberg were translated and used. Knox labored fearlessly and incessantly, declaring on a certain occasion, "In Twenty-four hours, I have not four free, to natural rest and ease for this wicked carcass." The Reformed Church of Scotland later took the name of Presbyterian.

(e) **England.** The Reformed Church of England was intimately connected with the Reformation movement on the continent. Under Edward VI, the church was genuinely reformed. The Episcopalian form of government was retained, also as much of the ancient ritual as consistent with Reformed doctrine, but the creed was drawn from Calvinistic and Lutheran sources. **Thomas Cranmer** was the leading English Reformer, though he drew to his assistance numerous Reformed and Lutheran theologians.

(f) **Poland, Bohemia, Hungary.** By the end of the sixteenth century, these countries had large Protestant populations. The Reformation movement here was weakened unfortunately by dissensions between the Reformed, the Lutherans, and the Hussites.

III.—THE REFORMED CHURCH TODAY.

At the present time, the Reformed Church is established by law in Switzerland, Holland, and Scotland. It is strong in France, Poland, Austro-Hungary, the German parts of Russia and among the Boers of South Africa.

TEST QUESTIONS

1. Where was the first Reformed Church and Synod organized in Germany?
2. What can you tell about Frederick III?
3. Why was the Heidelberg Catechism written and by whom?
4. How was it written?
5. Why did the Elector have to defend himself?
6. In what parts of Germany did the Reformed Church prevail?
7. How did the Reformed sections of Germany suffer?
8. How were the Huguenots suppressed?
9. Tell the story of the Dutch Reformed?
10. What facts can you give of Knox's life?
11. Who was the chief English Reformer?

SUGGESTED TOPICS FOR FURTHER RESEARCH

1. Life of John a Lasco.
2. "Electors" in the old German empire.
3. Frederick III's defense before the diet of Augsburg.
4. Henry IV of France.
5. Edict of Nantes.
6. William of Orange, and his son, Maurice.
7. The Duke of Alva.
8. John Knox.
9. Incidents in Dutch war of Independence.

E. G.—Naval battle among orchards and chimney stacks (Siege of Leyden, 1572). Answer of Burgomaster Van der Werf (Siege of Leyden). The Battle on Skates (Amsterdam, 1572). Spanish Perfidy (Naarden, 1572). Siege of Haarlem (1572-1573).

See J. L. Motley: "Rise of the Dutch Republic."

THE REFORMED CHURCH IN THE UNITED STATES

LESSON VIII

FIRST PERIOD. FROM THE EARLIEST IMMIGRATION TO THE INDEPENDENCE OF THE COETUS, 1793.

The earliest attempts to establish the Reformed Church in America were made by the Huguenots and the Dutch. As early as 1555, a colony was planted on the Island of Villegagnon in the Bay of Rio Janeiro, but through the perfidy of the leader, Villegagnon, the project was a failure.

The second attempt to find a place of refuge for the persecuted Huguenots was made by that staunch Reformed leader, John Ribaut, who founded a colony near Beaufort, South Carolina (1562). After various vicissitudes, this colony was wiped out by the Spaniards.

The third attempt was made by the Dutch at Pernambuco in Brazil (1637). A flourishing colony was established and zealous missionary work was done among the Indians. Twenty years later it was completely destroyed by the Portuguese.

These colonies had existed long enough, however, to give to the Reformed the distinction of holding the first Protestant service in America, celebrating the first communion, furnishing the first missionaries to the Indians, having the first martyrs, translating the first catechism (the Heidelberg) into an Indian dialect, and establishing the first church organizations.

I. PREPARATION FOR THE COETUS.

Reformed immigrants began coming during the seventeenth century. **New Amsterdam** (New York) was settled by the Dutch in 1614, but twelve years later there were only about two hundred inhabitants. The first settlers were all Reformed. Informal religious services had been conducted for several years by sick-consolers, (Kranken Besoeckers), in the loft over the horse-mill, before a regular congregation was organized in 1628. Peter Minuit, the first governor, was elected as one of the elders.

This congregation was the **first Protestant church in America**, and still exists as the Collegiate Reformed Church of New York City.

From the beginning of the eighteenth century, the Reformed immigration rapidly increased. **Dutch Palatines** and **Swiss** came in large numbers, settling at first principally in New York, Virginia and the Carolinas. Owing to greater liberty accorded to settlers in Pennsylvania, the stream of German immigration gradually turned thither. This exodus from their native land was caused by religious persecutions, the constant menace of war, great poverty, and the lure of a free and quiet haven in America.

The first German Reformed minister in Pennsylvania was Rev. Samuel Guldin, a Swiss, who arrived in 1710. Though he organized no churches, he labored with earnest evangelistic zeal, preaching and administering the sacraments in houses, barns, or in the open air. For thirty-five years, he thus performed a most valuable preparatory work.

The first German Reformed Church organized in America seems to have been at **Germania Ford**, on the Rapidan, in Virginia. It was founded by Rev. John Henry Haeger, in 1714. A French traveler who visited the village in 1715 speaks of attending a service "which we did not understand, but they seemed to be very devout, and sang the Psalms very well."

The honor of being the founder of our church in America belongs to **John Philip Boehm**. He was a pious German schoolmaster, who had been driven out of the Palatinate by persecutions, and settled near Philadelphia. The Reformed people of **Falkner Swamp, Skippach and Whitemarsh** (north of Philadelphia) begged him to become their pastor, and he consented even though he had not been ordained. He drew up a congregational constitution which was accepted by the people and the three congregations were regularly organized in 1725 with deacons and elders according to the Reformed usage.

Two years later, **Conestoga** and **Tulpehocken** were organized, and still later **Philadelphia** and **Oley** accepted his constitution; all being served by Boehm. His pastoral charge thus included roughly the district lying between **Philadelphia, Allentown** and **Lancaster**. With incessant labor, Boehm ministered

to the spiritual needs of the people, traveling on an average of 104 miles a month to his various congregations, and supporting himself almost entirely by farming; for his salary amounted to the munificent sum of \$24.00 a year.*

In 1727, **Rev. George Michael Weiss** arrived in Philadelphia with a colony of four hundred Germans, and organized the first Reformed church there. Learning that Boehm was serving as a minister without having been ordained, Weiss imperiously called him to account. The trouble thus stirred up, was happily settled two years later when Boehm was ordained by the authority of the Classis of Amsterdam, and Weiss publicly apologized for his hastiness.

Boehm and Weiss with their congregations then placed themselves under the jurisdiction of the Reformed Church of Holland. This official connection between the German and the Dutch Reformed church lasted until 1792. In 1731, Weiss went to New York to labor among the Germans there, and for fifteen years, Boehm was left almost alone to labor among the Reformed of Pennsylvania. During these years, the church passed through severe storms. The people were without proper religious instruction, hence some fell into irreligion, others drifted into fanaticism and religious vagaries.

The arrival of **Count Zinzendorf**, the noted Moravian bishop, in 1741, brought matters to a crisis. His aim was to gather the Reformed, Lutheran, Moravian, Mennonites, etc., into one common organization, to be known as "**The Congregation of God in the Spirit.**" Under this plan each congregation would retain its denominational name and character, and, at the same time, enter into this higher form of church unity.

* When Boehm began his labors, Indians were still numerous, there were but few roads, generally only tortuous paths led through the forests and wilderness. For miles no settler might be found. Amidst such conditions, he labored on. His spirit is seen from a letter written in 1734, in which he says that ministers are "needed to feed the poor sheep which live on the borders of the wilderness, and who thirst to hear God's Word as the dry earth thirsts for water. Some have at various times come a distance of 25-30 miles and brought little children for baptism. But it was impossible for old persons and weak, sick women to make such a journey. It is, therefore, not to be wondered at that one's heart breaks, and one's eyes are full of tears at remembering this."

Some of the Reformed congregations were carried away by this ideal. But when Zinzendorf presumed, without any authority, to ordain ministers for the Reformed congregations, and appointed one of these (Bechtel) to draw up a new catechism** for their instruction, and also made Bechtel "inspector" of the Reformed congregations, then suddenly, the dormant Reformed consciousness sprang into life.

Boehm and the aged Guldin published letters and pamphlets of warning against the movement. The ensuing controversy became very bitter. The Reformed people withdrew from the union, Zinzendorf's ecclesiastical scheme went to pieces, and the historic continuity of the Reformed Church was preserved.

II. THE HISTORY OF THE COETUS.

Rev. Michael Schlatter, a Swiss by birth, was commissioned by the Reformed Church of Holland in 1746 to go to America and to organize the scattered congregations there. Schlatter was a man of great organizing ability and tireless activity. The day after arriving in Philadelphia, he began his labors, and for eight years traveled throughout Pennsylvania, New Jersey, and Maryland, seeking out the Reformed people, often preaching daily, organizing congregations, and administering the sacraments. He traveled in all about 8000 miles; sometimes as high as 80 miles a day on horseback.

About a year after Schlatter's arrival, on Sept. 29, 1747, a **Coetus was organized at Philadelphia** with four ministers (Boehm, Weiss, Rieger, Schlatter) and twelve congregations. This Coetus was under the jurisdiction of the Reformed Church of Holland. At the second meeting of the Coetus (1748), the Heidelberg Catechism and the Canons of Dort were adopted as its confession of faith; and several new ministers became members of the Coetus.

The Reformed church of Holland contributed considerable sums of money annually, and sent over new ministers. As the result of a visit made to the old country by Schlatter in 1751, the interest of the mother church was greatly increased, and he returned the following year with money and bibles that had

**in this catechism the Apostles' Creed, the Ten Commandments, the Lord's prayer and the Sacraments were omitted

been contributed, and, best of all, with six young ministers (Otterbein, Stoy, Waldschmidt, Frankenfeld, Wissler and Rubel).

The interest in the Reformed churches of Pennsylvania spread even to England and Scotland, and \$20,000 were contributed to establish charity (free English) schools among them, and Schlatter was induced to become the first superintendent. This well meant plan proved unfortunate for Schlatter. Some of the Germans thought it a scheme to rob them of their mother tongue, others were incensed because they were considered objects of charity and had been represented as steeped in ignorance.

Schlatter was severely criticized, became very unpopular, being irritated withdrew from the Coetus in 1755. However, he remained superintendent of the charity schools until these disbanded in 1763. He also served many years as chaplain in the British army, but when the Revolutionary War broke out his lot was cast in with the patriots. As a consequence, his home was plundered and he was imprisoned. After leaving the Coetus, he refused to attend another meeting or again to serve a Reformed Church. His death did not occur until 1790.

With the exception of the first years, the work of the Coetus was conducted in perfect harmony. There was a steady growth in the number of ministers, congregations and members.

The two most important events were the **religious awakening in Maryland** and the **Revolutionary War**. In Maryland, Reformed ministers were scarce and preaching was seldom heard; hence the ministers there used to make extensive missionary trips through the outlying districts. From this dearth of ministers sprang the custom of holding large gatherings for religious services which brought the people together from long distances. From 1770 until stopped by the Revolutionary War, such meetings were held at Antietam.

These meetings were entirely under the supervision of Reformed ministers. Class leaders were appointed in the congregations to gather the more spiritually minded together in weekly meetings for prayer and Bible study. **Rev. Wm. Otterbein** especially distinguished himself for his missionary and evangelistic zeal.

The Revolutionary War was a trying crisis in church affairs.

Congregations were overrun by hostile armies, some Coetus meetings had to be omitted, ministers' salaries could not be paid, and Indian troubles broke out along the borders. A few of the Germans sympathized with the English, the vast majority, however, were intensely loyal to the American cause. Among the prominent Reformed of the war were **Gen. Nicholas Herkimer, Gen. Philip Schuyler** and **Baron von Steuben**, the drill-master of the American army. **The ministers of the Coetus were loyal to the American cause to a man.**

After the war, "big meetings," similar to the Antietam meetings, were held again. But now, non-Reformed tendencies came in, a new and shallower type of church life was forming, and the Reformed pastors gradually withdrew with the exception of Otterbein. Though Otterbein remained a minister of the Reformed Church till his death, the movement fostered by him gradually broke away, and a new denomination was formed calling itself the "United Brethren in Christ."

III. THE INDEPENDENCE OF THE COETUS.

As time went on, it became increasingly difficult to obtain ministers from the old country. Correspondence between the Coetus and the Holland Church also became more difficult on account of the difference of language. Much valuable time was lost in waiting for permission to ordain ministers who had been educated here; then too, all cases of church discipline had to be approved by the Holland Church before they were finally effective. Thus arose the desire for independence.

Finally in 1791, the Coetus asserted its right to ordain its ministers without asking for authority from Holland. The following year a committee was appointed to draw up a synodical constitution. With the adoption of this constitution in 1793, the separation of the two church bodies was complete.

But as members of the "Reformed Church in the United States," we should never allow ourselves to forget that we owe a great debt of gratitude to the Holland church. They freely gave nearly \$26,000 in money and thirty-seven ministers to the Coetus. Fifty ministers were connected with the Coetus during its history, and besides these, fifty-four other ministers, many of whom rendered faithful and devoted service, were working independently of the Coetus in building up the Reformed Church.

TEST QUESTIONS

1. What three early attempts were made to establish the Reformed Church?
2. Where was the first Reformed Church in the United States?
3. When did the German Reformed immigrants begin coming, and why?
4. Who was the first German Reformed minister? Give leading facts of his life.
5. Where was the first German Reformed Church?
6. Who was the founder of our Church? Give facts.
7. Who was Michael Weiss and what did he do?
8. What was the "Congregation of God in the Spirit"?
9. Who organized our Church? Give facts.
10. What "standards of faith" were adopted?
11. What were the Charity schools?
12. What was the origin and history of the Antietam meetings?
13. What were four causes leading to the independence of the Synod?

SUGGESTED TOPICS FOR FURTHER STUDY

1. The meaning of the term "Coetus."
2. The fate of the charity schools.
3. The influence of the Antietam meetings.
4. The "Big Meetings" after the war.
5. William Otterbein and the founding of the United Brethren Church.
6. The contribution of Baron Steuben to American independence.
7. Rev. C. D. Weyberg and the Hessian Soldiers.
8. "The Pioneers of the Reformed Church in the United States" by Dr. H. J. Ruetenik gives the best brief account (125 pp.) of this period.

LESSON IX

SECOND PERIOD. FROM THE ORGANIZATION OF THE SYNOD TO THE PRESENT TIME, 1793-1915.

FIRST ERA. PROGRESS THROUGH DIFFICULTIES. 1793-1844.

The first meeting of the independent Synod was held in Lancaster, Pa., April 27, 1793. A new synodical constitution was adopted, and the official name chosen was "Synod of the German Reformed Church in the United States of America." The Heidelberg Catechism retained its honored position and steps were taken to publish a suitable church hymnal. A friendly letter of information was substituted for the detailed reports hitherto submitted to the Holland church. The new synod had twenty-two ministers,* one hundred and seventy-eight congregations and 15,000 members. The majority of the congregations were located in Pennsylvania and Maryland, with others scattered throughout New York, New Jersey, Virginia and North Carolina.

This period may be divided into three eras or stages of progress.

I. PROGRESS THROUGH DIFFICULTIES.

A. **Language.** Our church at first was entirely German. The English came in gradually, though bitterly opposed by the Germans. The first language controversy broke out in the Philadelphia congregation, lasted from 1804-1817, and resulted in a division into three congregations. Other places passed through similar experiences, and thousands of members were

* This number did not include all the German Reformed ministers in America. For various reasons, many preferred to remain independent, and would not unite with the Synod. Among these independent ministers were some very devoted and active men.

lost during this transition period. But we should not condemn those early congregations too severely. The people loved their mother tongue, and the ministers with few exceptions could not preach in English. Slowly the church learned that the solution of the problem consisted in gradually introducing English as the need became imperative.

B. Education of Ministers. When the Synod was organized one-third of the congregations were vacant, only occasionally a new minister came from the old country, and no theological seminary existed for training ministers. Hence, arose the custom for ministers of ability to train young men privately for the ministry. Three men distinguished themselves especially in this work; namely, Rev. F. L. Herman at Falkner Swamp, Pa., Rev. C. L. Becker at Baltimore and Rev. S. Helffenstein at Philadelphia. Sixty-one ministers were trained by them; but still the number was inadequate.

C. Missionary extension. The spread of the church was accompanied with great difficulties. It was all hard pioneer work. Rev. Jacob Christman is thought to have been the first Reformed minister in Ohio. He organized the first congregation at Springboro in 1803.

Rev. John Jacob Larose, a truly apostolic man, labored zealously from 1804-1823 in Montgomery, Warren and Highland counties, also in Kentucky and Indiana, and organized many churches. Other pastors were sent out and in 1820 an Ohio Classis was organized.

Churches had also multiplied in Virginia and North Carolina, and by 1819 the Synod numbered seventy ministers. The extent of the territory covered and the difficulties of travel were so great that in 1819 the Synod was divided into eight districts or classes. These classes then elected delegates to attend the meetings of the Synod instead of requiring the attendance of all ministers as before.

As the Synod refused to grant to the Classes the right to ordain their own ministers, the Ohio Classis organized itself in 1824 into an independent Synod called "The German Evangelical Reformed Synod of Ohio." It was organized in the county court house at New Philadelphia. Eleven ministers representing

about 60 congregations and 2,500 members entered into the new Synod. The Heidelberg Catechism and the constitution of the mother synod were adopted. The relations between the two synods remained most cordial and ministers freely passed from the one to the other.

D. The first Theological Seminary. By private education, young men desiring to prepare for the ministry could not be trained adequately, neither could a sufficient number of ministers be supplied. Therefore in 1820 a movement was launched to establish a theological seminary. Violent opposition to the project quickly developed. It was denounced as needless extravagance. So bitter did the antagonists become that a number seceded and formed a "Free Synod." During the fifteen years' existence of this free synod, fifty-five ministers and about 100 congregations were connected with it. In 1837, at its own request, the Free Synod was received back into the mother synod, and the unfortunate schism was healed.

After a number of unsuccessful attempts had been made, the first seminary was finally opened at Carlisle, Pa., in 1825, with five students, and Rev. Lewis Mayer as sole professor. The Seminary was later removed to York (1829-1837); then to Mercersburg, (1837-1871); finally to Lancaster in 1871, where Franklin and Marshall College, the oldest educational institution of the Reformed Church had been already established. The most noted men connected with the seminary during the first quarter of a century of its history were Doctors Lewis Mayer, F. A. Rauch, J. W. Nevin and Philip Schaff.

E. Church Life. Parochial schools and catechetical instruction were faithfully maintained from the beginning. The Heidelberg Catechism was generally used, though a number of adaptations of the Heidelberg, and even private catechisms, were also allowed. In 1806, the first Sunday School was organized in the First Reformed Church at Philadelphia. Through fear that the parochial schools and catechetical instructions might be injured or even driven out, the Sunday Schools were at first vigorously opposed. They won their way, however, and by 1825 Sunday Schools were found in nearly all the larger towns and villages.

From about 1820 on, a great wave of revivalism swept over

the American churches. This movement profoundly affected the Reformed Church also. Some Reformed pastors enthusiastically adopted "new measures" as they were called, such as, meetings for prayer and testimony, evangelistic services and the "mourner's bench." Revival services became common in all sections of the church, though noisy demonstrations and fanaticism were condemned. The climax of this movement was reached in 1843. During that year, 3,476 additions were reported in Pennsylvania, and 1,536 in Ohio as a result of revival meetings. But dangerous abuses began to crop out. In some sections the catechetical method was dropped or depreciated, and fanatical "new measures" substituted.

In this crisis Dr. J. W. Nevin published a little book (1843) entitled "**The Anxious Bench.**" It warned the church against spurious revivals and reliance upon outward mechanical forms. The book created a sensation, and virulent discussions ensued in other denominations, even more than in the Reformed. Within the Reformed Church, it caused a reaction to set in against special evangelistic services and they steadily decreased except in the Ohio Synod. This has been a great loss to our denomination. The conviction is growing in the Reformed church that **the useful and usable features of these evangelistic services should have been retained**, and only the spurious and fanatical elements eliminated.

During this era the public worship of the sanctuary was entirely free, and was arranged according to the judgment of each individual pastor. For special services, such as the Lord's Supper, Baptism, Confirmation, marriage and ordination, liturgical forms, taken principally from the Palatinate Liturgy, were used.

The religious awakening following 1820 also brought about renewed activities along other lines. The first church paper, the "Magazine of the German Reformed Church," now "The Messenger," was founded in 1828. In 1837, the first German Church paper, now "Die Kirchenzeitung," was founded. The home missionary work was directed at first by a Missionary Committee of the Synod, and from 1832 on by a Board of Missions. A Board of Foreign Missions was created in 1838 and worked in conjunction with the "American Board of Foreign Missions." This arrange-

ment continued until 1865, when our church withdrew. Rev. Benjamin Schneider, D.D., a son of the Reformed Church, became our first representative on the foreign field. He labored with great success at Aintab, in Turkey.

TEST QUESTIONS

1. Mention four important actions of the first synod meeting.
2. What were the causes, the injury and the manner of settlement of the language question?
3. How were the first ministers trained?
4. Who were the pioneer ministers of Ohio?
5. Why and where was the Ohio Synod organized?
6. Describe the early history of the first seminary.
7. How were the youth trained at first? Why were Sunday Schools opposed?
8. What was meant by "new measures"? Their result? How set aside?
9. How were the regular and special services conducted?
10. Which were the first church papers?
11. How were missionary operations at home and abroad conducted at first?
12. Who was our first foreign missionary? Give some facts of his life.

SUGGESTED TOPICS FOR FURTHER INVESTIGATION

1. The transition from German to English.
2. Early private theological seminaries.
3. Reasons for organizing the Ohio Synod.
4. Revivals in the Reformed Church.
5. Nevin's "The Anxious Bench." His chief arguments against "New Measures."
6. Sketch of Rev. Benjamin Schneider's life.
7. Read the "Life of Rev. Benjamin Schneider, D.D." by Dr. James I. Good, 76 pp. Dr. Good's "History of the Reformed Church in the United States in the Nineteenth Century" is invaluable for this period.

LESSON X

SECOND ERA. PROGRESS THROUGH CONTROVERSIES.
(1844-1878.)

This era is remarkable on account of two great theological controversies, a rapid missionary extension and successful efforts looking towards the complete union of antagonistic parties.

Theological Controversies. The most notable feature of the early part of this period was a theological and liturgical controversy between the adherents of the Mercersburg Theology and the Old Reformed. The former founded by Rev. J. W. Nevin, D.D., and Philip Schaff, D.D., emphasized the objective, especially in regard to the sacraments and ordination. In connection with this movement, the Provisional liturgy was published in 1857 and the Order of Worship in 1866, (both high church) and the Western Liturgy (low church), in 1869.

During this controversy **Ursinus College** was founded by low churchmen in 1869 and its theological department in 1870. Finally in 1878 General Synod appointed a Peace Commission which drew up a new liturgy, the Directory of Worship, which was adopted by General Synod of 1887. Of this controversy, Rev. Prof. J. H. Dubbs says, "We have no desire to extenuate the faults of the Mercersburg movement, nor to undervalue the losses which the church was made to suffer." To this the Peace Commission adds, "we believe that this theological contest resulted in bringing the church to a deeper apprehension of the truth."

During the time these controversies threatened to disrupt the church, other movements were at work making for union.

A. The Tercentenary Celebration in 1863. For several years, preparations had been in progress to fittingly observe the three hundredth anniversary of the publishing of the Heidelberg Catechism. Historical services were held throughout the church. The climax was reached in a great Tercentenary convention

which was held in Philadelphia, Pa., with 500 delegates present from all sections of the church.

Papers and addresses by eminent clergymen of both Europe and America were heard. These were later published in a fine memorial volume entitled "**The Tercentenary Monument.**" The convention lasted for an entire week and created much enthusiasm. Freewill offerings amounting to \$108,125 were taken throughout the church. The good effects of this celebration endured for a generation.

B. The Organization of General Synod in 1863. The Eastern and the Ohio Synods had been constantly drawing nearer together. After 1842, fraternal delegates were interchanged, the statistics of each synod appeared in the minutes of the other, and triennial (delegate) conventions were held. Finally the question of the union of the two synods by the organization of a General Synod was approved by two-thirds of the Classes and the General Synod was organized in Pittsburgh, Pa., November 18, 1863. Boards of "Orphans' Homes," of "Foreign Missions," and of "Home Missions" were appointed. Steps were also taken to drop the word "German" from the official title of the church and to adopt the name "The Reformed Church in the United States."

C. Early Home Missionary Activities. This period was marked by a rapid expansion of the church, especially westward. A large immigration, which included many Germans, was pouring into Ohio, Indiana and Illinois; but there was a dearth of both English and German ministers. To supply this need, a college and theological seminary was founded in Tiffin, Ohio, in 1850. This seminary had graduated 353 ministers up to the time of its union with the Ursinus School of Theology in 1907. The united seminary, now called Central Theological Seminary, was removed to Dayton, Ohio, the following year.

Among the Germans, two ministers were especially prominent: Dr. H. J. Ruetenik, editor and teacher, founder of the first Reformed Church in Cleveland, Ohio, of the Central Publishing House, of several church periodicals and of Calvin Col-

lege,* and Dr. H. A. Muehlmeier, the "Father of the Reformed Church in Wisconsin" and founder of the Mission House. This institution, located near Franklin, Wis., was founded to supply the Germans of the West and Northwest with ministers of the Gospel. Doctors H. A. Muehlmeier and J. J. Bossard, neighboring pastors, were the first teachers. They served at the beginning without salary, and in addition with the help of their congregations, supplied the needs of the students. Since 1860, when this German Theological Seminary was founded, a total of 316 ministers has been educated, of which 205 are now in the active service of the Reformed Church.

At first all the German congregations belonged to synods prevaillingly English. In order to facilitate the work among the Germans, German Synods were organized as the necessity arose. The German Synod of the Northwest was organized in 1867; the German Synod of the East in 1875; the Central Synod in 1881; the Synod of the Southwest in 1914. These German Synods are distinguished for their loyalty to the Heidelberg Catechism, and their emphasis upon biblical and catechetical instruction.

Three additional English Synods were also organized, Pittsburgh Synod in 1870; Potomac Synod in 1873; the Synod of the Interior, the youngest of the Synods, in 1887. This Synod comprises the English congregations of Illinois, Iowa, Nebraska, Kansas and Colorado.

THIRD ERA. PROGRESS THROUGH CO-OPERATION. 1878-1915.

When the controversies of thirty-five years had been settled, the Reformed Church forged ahead with rapid strides. A magnificent spirit of co-operation sprang into life, making the era since 1878 a period of unprecedented development, during which the church has increased from 710 ministers and 147,788 members to 1,209 ministers and 312,501 members.

* Calvin College was a co-educational German-English institution located at Cleveland, Ohio. Dr. H. J. Ruetenik was the founder and acted as president and teacher during most of its history. Among its graduates are found some of the most prominent ministers and educators in the Reformed Church today. Lack of funds forced the institution to close some years ago.

The main features only of this development can be traced.

A. Foreign Missionary Work. After withdrawing from the American Board, for twelve years very little was done for the Foreign work. Finally the Board of Foreign Missions chose Japan as a field for work and sent out **Rev. A. D. Gring** as first missionary in 1879. He began work in Tokio. Several years later **Rev. J. P. Moore**, and **Rev. W. E. Hoy** were sent out, and the Sendai field was opened. At present, the principal centers of work are at Sendai, Tokio, Fukushima and Yamagata.

At Sendai are located the North Japan College for boys, the Theological Seminary for educating pastors and evangelists, the Girls' School, and the Industrial Home which affords students opportunities to partly earn their own way. The property is valued at \$189,000. The present working force consists of twenty American missionaries and ninety-seven native workers. Thirty-seven churches have been organized, and at forty-three other points regular services are maintained. The total converts number thousands, of which 3,000 are now enrolled as active members in the various churches.

In 1899, a mission was also opened in China. **Rev. W. E. Hoy** was transferred from the Japan Mission to China, and began work at Yochow City in the province of Hunan, central China. A second station was opened at Shenchow. At each place there is a Boys' School, a Girls' School and a Hospital.

Seventeen American missionaries and twenty-eight native helpers carry on the work. Three congregations have been organized, and nine preaching places are maintained. The work in China has been fraught with many difficulties and disturbances, nevertheless, some hundreds of converts have been won, and 125 are now enrolled. The property is valued at \$94,000.

The active co-operation of all sections of the church in the foreign work has been largely instrumental in unifying our denomination.

B. Home Missionary Work. The Eastern Synod and the Ohio Synod during the time of their separation carried on the Home work under the supervision of separate boards. When the General Synod was organized, the two boards were consolidated, but during the liturgical controversies several synods again created their own boards. When the German Synods

were organized, these also elected separate boards. Gradually all the English work has been consolidated and is now under the Board of General Synod.

The German work, though still conducted by two German Boards, in the three western German synods, is closely affiliated with General Synod's board. The General Board partly supports the German work, and the German Boards regularly report their work and statistics to the former. One hundred and fifty-three missions are now under the care of the General Board and eighty-two under the German Boards.

A Harbor Missionary is stationed at Ellis Island, New York, to give aid and comfort to incoming foreigners.

Since 1890, a prosperous work among the **Hungarians** has been conducted, and a Hungarian Classis has been organized.

The work among the **Bohemians**, while small and very difficult, is promising.

Since 1878, a mission has been maintained by the Germans among the **Winnebago Indians**, near Black River Falls, Wisconsin. A small congregation of native converts has been organized, a school is maintained, portions of the Bible have been translated and published in the Indian language, and several young Indian converts are now being educated at the Mission House and Heidelberg University for the work among this tribe.

C. Sunday School Work. During the first half of the last century, Sunday Schools won their way but slowly and in the face of constant opposition. In 1835, the Eastern Synod formed a "Sunday School Society," and a number of text-books in German and English were published during the following twenty years. The first Sunday School Board of General Synod, was created in 1863. Beginning with 1873 Sunday School literature was regularly published by the Publication Boards. In 1887, the present "Sunday School Board of General Synod" was called into being. The development of our Sunday School work since then has been amazing. The enrollment of scholars has doubled, a large and varied Sunday School literature has been created, and an extensive educational and missionary work is being conducted under the direction of a General Secretary and an Educational Superintendent. The present enrollment numbers 315,000.

In 1912, by order of General Synod, The Reformed Church Publication Board and the Sunday School Board of General Synod were consolidated and are now known as the Publication and Sunday School Board of the Reformed Church in the United States. To this Board is entrusted the Sunday School work of the entire Reformed Church.

D. Woman's Missionary Societies. The co-operation of the women in the missionary activities of the church dates from 1878, when the first missionary society was organized at Xenia, Ohio, with twelve charter members.

The first classical society was that of Illinois Classis organized in 1883. General Synod in 1887 formally sanctioned the organization of congregational, classical, and synodical societies and assigned to them as their special work the support of the Sendai Girls' School. A certain sentence in the resolution passed by that General Synod has proved prophetic; namely, "We hail with peculiar joy the formation of Women's Missionary Societies in our different congregations, and we recognize in this the dawn of a brighter day in our missionary work."

At the present time the "Woman's Missionary Society of General Synod" has affiliated with it 391 woman's missionary and congregational missionary societies, with a total membership of 10,728. Annual contributions of more than \$20,000 are raised for the support of the Girls' Schools in Japan and China and the home work of General Synod's Board and the German Boards.

E. Benevolent and Educational Institutions. Five Orphans' Homes are maintained by the church. The three older, well-equipped institutions are located at Womelsdorf, Pa., Greenville, Pa., and Ft. Wayne, Ind. Two other homes founded more recently are at Crescent, N. C., and near Littlestown, Pa.

Several societies and boards are also supported for the purpose of giving aid to aged and disabled ministers and those dependent upon them. These institutions have dried many tears and poured healing balm upon sore hearts.

The older educational institutions have all increased in equipment, endowment and standards of scholarship. A dozen other institutions are likewise supported by the church and are doing their part in the general educational work. The educa-

tion of the daughters of the church is provided for by special woman's colleges located at Allentown, Pa., Frederick, Md., and Claremont.

F. Missionary Extension. During this era, immigration, American as well as foreign, steadily poured into the great west. Our church has tried to follow this tide with the preaching of the Word, though with rather halting footsteps. Germans, Swiss and German-Russians, many of whom were Reformed, settled in the Dakotas, Iowa, Nebraska and Kansas, and prosperous classes are now found in all these states.

Our church long ago reached the Pacific coast, and Oregon Classis has become one of the most vigorous and active of all. In 1892, the immigrants were followed into Canada; the first church was organized in Winnipeg in 1896; and now there is a Manitoba Classis with a thousand members. "The Reformed Church in the United States" now numbers nine Synods, sixty-one Classes, 1,209 ministers, 1,759 congregations and 312,501 members.

G. Conclusion. The outstanding characteristics of the era in which we are now living are co-operation and all-around progress. The old controversies have long since disappeared in the enthusiasm of our common tasks. The expansion of the home and foreign field, the multiplication of Sunday Schools, the increase of Christian Endeavor Societies and Brotherhoods have tended to amalgamate all parties. Benevolent and missionary offerings are increasing yearly, every branch of the church's work shows steady progress and denominational consciousness and loyalty is growing.

Great movements have swept over the church and quickened every activity. The Laymen's Missionary Movement stimulated missionary interest. The Three Hundred and Fiftieth Anniversary of the Heidelberg Catechism (1913) aroused the historical knowledge of the entire denomination. The Every Member Canvass Campaign with its watchwords: education, evangelism and systematic giving resulted in the largest ingathering of new members in the history of the church, and over 400 congregations making the canvass. The entire church is ready for a great forward movement.

In 1914 the Laymen's Missionary Movement, in the prosecu-

tion of its work, made an exhaustive "Survey" of the Reformed Church at their own expense and placed it at the disposal of General Synod. This Survey gives exhaustive information on the following points: (a) the condition, problems and needs of our mission fields; (b) the geographical distribution of our congregations, their size, language and location in city or country; (c) the organization and administration of our denominational work by church judicatories and boards; (d) the material resources of our denomination, the financial methods used and the average gifts obtained. The information thus gathered is proving to be a great stimulus to the zeal and activity of the church in its forward movement.

The seal of John Calvin consisted of an extended hand offering a flaming heart to God and the motto: "To Thee, I offer my heart, O Lord, willingly and sincerely." The words and the emblem well reveal the spirit of the man to whom the Reformed Church is so largely indebted. This same spirit should actuate the entire church today. It will mean better co-operation, surer progress and greater victories.

TEST QUESTIONS

1. What was the Mercersburg Theology? Its underlying thought?
2. What is meant by the liturgical controversy?
3. How many liturgies were tried out by the church?
4. Why were the "Provisional Liturgy" and the "Order of Worship" objected to by its opponents?
5. What new educational institution was founded during this period?
6. What were the results of the Tercentenary Celebration?
7. How was the way prepared for the organization of the General Synod?
8. What did the first General Synod accomplish?
9. What are the names of two prominent German ministers and for what is each one known?
10. Why was the Mission House founded? Under what circumstances?
11. What new Synods were founded?

12. Which was the last Synod to be organized?
13. When, where and by whom was our Foreign Mission work begun?
14. What are some of the results obtained?
15. How is the Home missionary work supervised?
16. How many missions are now under the care of the boards?
17. What are the different lines of home missionary work carried on?
18. What has the Sunday School Board accomplished?
19. How are the Women of the church co-operating in the work?
20. What special Benevolent institutions does the church support?
21. Where are the Colleges for the young women of the church?
22. What are the main characteristics of this era?
23. What great movements have recently aroused the church?

SUGGESTED TOPICS FOR FURTHER INVESTIGATION

1. The Report of the Peace Commission.
2. The Tercentenary Celebration.
3. The Story of the General Synod.
4. The history of the Mission House.
5. All the Boards, Societies and Institutions mentioned in this lesson have published leaflets and pamphlets giving much valuable information about their particular work. Many of these are for free distribution. Address Fifteenth and Race streets, Philadelphia, Pa., for full information.

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